



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Elementary Classics

HOMER
ILIAD XVIII

S. R. JAMES, M. A.





600085458-

Elementary Classics.

HOMERI ILIADOS,

LIBER XVIII.

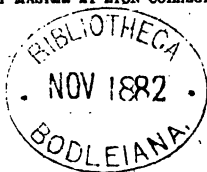
THE ARMS OF ACHILLES.

Edited for the Use of Schools.

BY

SYDNEY R. JAMES, M.A.,

**LATE SCHOLAR OF TRINITY COLLEGE, CAMBRIDGE, AND
ASSISTANT MASTER AT ETON COLLEGE.**



London:

MACMILLAN AND CO.

1882.

[All Right of Translation is reserved.]

292 . 9 . 126

Digitized by Google

PREFACE.

I WISH to acknowledge my obligations to previous editors, especially to Messrs. Pratt and Leaf (*The Story of Achilles*) and Mr. F. A. Paley (*Iliad*), as also to Autenrieth's *Homeric Lexicon*, Curtius' *Greek Etymology*, and Goodwin's *Elementary Greek Grammar*.

I have added Etymological Explanations in the notes from Curtius and other authorities where they seemed desirable to account for peculiar forms, or to elucidate the meaning of a word. Copious references (repeated in many instances) are given to Goodwin's *Elementary Greek Grammar* (Ed. 1879), and also to Goodwin's *School Greek Grammar* (Ed. 1882).

The text is that of La Roche (1873) as adopted by Messrs. Pratt and Leaf. The few unimportant various readings are prefixed to the notes. The retention or loss of *F* has only been mentioned in peculiar cases.

S. R. J.

INTRODUCTION.

I. It does not fall within the scope of a small work like the present to discuss the great questions of the origin of the Homeric poems or the nature of the "Epic dialect." It will be enough to say that the book before us contains interesting pieces of evidence on both questions, to which attention is called, as they occur, in the notes.

II. The book falls naturally into two parts. Lines 1-368, the events immediately succeeding the death of Patroclus. Lines 369-617, the making and description of the arms of Achilles.

The first part is a good specimen of the ordinary narrative of the Iliad, interspersed with conversations; the second stands almost by itself as a description of Greek art in the heroic period.

III. The description of the Shield of Achilles should be compared with Hesiod's account of the Shield of Hercules. Few references are made to the latter in

the notes, as comparison will best be made by taking the two as wholes, and not by setting detail against detail.

IV. An examination of the description of the Shield of Achilles gives us, amongst others, the following points for consideration :—

1. Its design and construction.
2. The arrangement of the pictures on its surface.

From this will naturally follow a few words on the general character and purpose of early Greek metal work.

1. The shield was large and circular. Other Homeric shields are described as either large and oval or small and round. It was made of five layers (l. 481) of hide, bound together by the *ἀντιξ* or metal rim. Its surface was covered by the designs of Hephæstus, which were in five concentric circles. The metals employed in its construction were gold, silver, brass, tin, ll. 474-476, and *κύανος* (steel?), l. 564. The metal was probably laid on in complete circles of gradually diminishing diameter, so that at the edge there was one coat of metal and at the centre five coats. Traces of enamelling are found in two passages (ll. 538, 548). The whole was doubtless securely fastened together by rings round the edges of the several circles (cf. Il. xi. 33, and the epithet *εὐκυκλος*) and by rivets. In the ordinary shields these rivets projected on the convex surface of the shield (Il. xi. 34), the central and largest being called the *ὀμφαλός*. No mention is made of these in the case of

the shield of Achilles, and probably all projections calculated to interfere with the general effect were carefully kept out of sight.

2. In the first or innermost circle were the sun, moon, and constellations.

In the second were the contrasted pictures of the city at peace, with marriage processions and lawsuits, and the city at war, with the two invading armies, the ambush laid for the besiegers' cattle, and the subsequent conflict.

In the third were shown (*a*) the seasons, Spring (seedtime), Summer (harvest), Autumn (vintage); (*b*) incidents of the pastoral life.

In the fourth was the representation of a dancing-hall, like that of Dædalus in Crete, and the dancers therein.

In the fifth or outermost circle was Ocean, surrounding the whole shield, as he was supposed to encircle the earth.

Homer's account must not, of course, be taken as an accurate description of any real work of art, but it seems clear that he must have been inspired by some masterpiece which he had seen. To the modern temperament such real and unaffected enthusiasm, even for the noblest works of man, seems strange: its analogy may perhaps be found in the newer love and conscious appreciation of the beauties of nature.

V. A short analysis of the account of the shield of Hercules, attributed to Hesiod, is appended for the

sake of comparison. The construction was probably similar to that of the shield of Achilles, but the contents of the several compartments and rings are not clearly distinguished, and the whole is more complicated and elaborate. The materials employed by Hephæstus in the construction were *τίτανος* (gypsum?), ivory, electrum (an alloy of gold and silver), gold, silver, brass, tin, and bands of *κράνως* (steel?).

1. In the centre a dragon surmounted by figures of Strife, Horror, and other mythological impersonations.

2. Twelve serpents, with teeth that rattled as the shield was shaken.

3. Lions and wild boars, some of them fighting.

4. Contest of the Centaurs and the Lapithæ.

5. Ares, with *Δαίμους* and *Φόβος*.

6. Athene.

7. Olympus and the Gods.

8. The Muses singing.

9. A harbour; dolphins catching fish; a fisherman.

10. Perseus (described as suspended above the shield) pursued by the Gorgons.

11. (Above the last) A battle. A city guarded by old men, while the young go forth to fight.

12. The Fates wrangling over the slain.

13. Darkness, a hideous shape.

14. A city, with seven gates, at peace. Dances, weddings, horse-races, ploughing, reaping, vinedressing, vintage, hunting, chariot races.

15. Ocean, with swans and fish.

VI. *The shield of Achilles, as illustrating the state of Greek art in the heroic age.**

a. Homer's description of the shield of Achilles (of which the Hesiodic shield of Hercules is, as we have seen, apparently an elaborated copy), the account of the house of Alcinous (Od. vii., 37-132) with many other touches, *e.g.*, the metal ornaments of couches, cups, caldrons (cf. the epithet ἀνθεμόεις), chariots, horse-trappings, &c., point to an excellence in metal working which is fully established by the remains that have been discovered of late years.

b. We lose a great deal when we think of Greek art as cold and colourless, though such an impression is likely to be produced by the contemplation of mere sculpture apart from its surroundings; and the traces of colour discovered on many ancient statues (not to mention the use of ivory, gold, and electrum in lost works), show that the sculptor did not neglect the sister art of painting in considering the effect which he desired to produce.

c. In the heroic age buildings were ornamented, not by sculptures, save externally, and those of the rudest kind, but by lining them with precious metals and rare woods. The adornments were "tectonic," not architectural. As these have perished, we feel, says Pater, "the lack of a fitting background in the smaller

* See an essay of Mr. W. H. Pater's in the *Fortnightly Review* of February 1880, to which I am indebted for a good deal of the substance of the following remarks.

tectonic for great works in architecture and the bolder sort of sculpture."

d. Modern researches tend to show that the earliest instigation to artistic work came to the Greeks ultimately from Assyria, more immediately from Phœnicia, by way of Asia Minor and Cyprus. From Phœnicia were brought ivory, amber, and much of the precious metals.

e. "The heroic age of Greek art is an age of real gold; the age of the hero as a smith." Hephæstus was in the first place the god of smiths, then of all art. So he built the houses of the gods, besides adorning and furnishing them. His marriage with Aphrodite (or as we have it in our book, *Χάρις*) marks the union of strength and skill in the worker with beauty and grace in his work. In after-times, *e.g.*, in the images of the temple of Theseus and in the Venus of Melos, we find the higher and peculiarly Greek feature "a perfect embodiment of the human ideal, of the reasonable soul and of a spiritual world: they are also the best *made* things of their kind as an urn or a cup is well made" (Pater). In the heroic age, however, there is nothing of this: only a child-like delight and wonder at skilful craftsmanship; no "insight into human form as the expression of human soul."

f. The shield of Achilles, then, is a piece of fine smith's work. The pictures on it were made as in similar instances by hammering plates of metal into

the proper forms over wooden models, and the whole cunningly fastened together, as we have said, by bands and rivets. The skill with which the work was executed seems to have excited in the poet a sort of enthusiasm which leads him to add details which could not have existed (*e.g.*, the golden maids who assist Hephæstus in his work, besides much of the action in the figures, cf. the hovering image of Perseus in the shield of Hercules), and which apparently take away from the credibility of the whole picture. This is, however, in reality a proof of the excellence of the artist's work; for the poet's imagination must have been under the stimulus of something really seen, by the beauty of which he was led to invest work and maker with miraculous properties.

g. The grouping of the subjects in a sort of heraldic order shows a connection with contemporary Assyrian art, and the shield of Hercules, with its more elaborate contrasts of colour and more complicated arrangement, preserves the same characteristics.

h. The Homeric description, therefore, of the shield of Achilles, marks a high development of the metal-worker's skill, and is of the greatest importance as illustrating a side of Greek art which we are too apt to leave in the background.

HOMER'S ILIAD.—BOOK XVIII.

THE ARMS OF ACHILLES.

Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο,
'Αντίλοχος δ' 'Αχιλῆϊ πόδας ταχὺς ἄγγελος ἦλθε.
τὸν δ' εὔρε προπάροιθε νεῶν ὀρθοκραιράων,
τὰ φρονέοντ' ἀνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 5

‘ὦ μοι ἐγὼ, τί τ' ἄρ' αὐτε κερηκομόωντες 'Αχαιοὶ
νηυσὶν ἐπὶ κλονέονται ἀτυζόμενοι πεδίοιο ;
μὴ δὴ μοι τελέσῃσι θεοὶ κακὰ κήδεα θυμῷ,
ὥς ποτέ μοι μήτηρ διεπέφραδε, καί μοι ἔειπε
Μυρμιδόνων τὸν ἄριστον ἔτι ζώντος ἐμεῖο 10
χερσὶν ὑπο Τρώων λείψειν φάος ἡελίοιο.
ἦ μάλα δὴ τέθνηκε Μενoitίου ἀλκιμος υἱός,
σχέτλιος ἦ τ' ἐκέλευον ἀπωσάμενον δῆϊον πῦρ
ἄψ ἐπὶ νῆας ἔμεν, μηδ' Ἑκτορι ἴφι μάχεσθαι.’

Εἶος δ' ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 15
τόφρα οἱ ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱός,
δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν·

"Ω μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς
 πεύσσαι ἀγγελίης, ἦ μὴ ὤφελλε γενέσθαι.
 κείται Πάτροκλος, νέκυος δὲ δὴ ἀμφιμάχονται 20
 γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἑκτωρ."
 "Ὡς φύτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.
 ἀμφοτέρησι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν
 χεύατο κακ κεφαλῆς, χαρίεν δ' ἦσχυνε πρόσωπον·
 νεκταρέῳ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη. 25
 αὐτὸς δ' ἐν κονίῃσι μέγας μεγαλωστί τανυσθεὶς
 κείτο, φίλῃσι δὲ χερσὶ κόμην ἦσχυνε δαΐζων.
 δμωαὶ δ', ὥς Ἀχιλεὺς ληϊσσατο Πάτροκλός τε,
 θυμὸν ἀκηχέμεναι μεγάλ' ἱαχον, ἐκ δὲ θύραζε
 ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι 30
 στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυῖα ἐκάστης.
 Ἀντίλοχος δ' ἐτέρωθεν ὁδῖρετο δάκρυα λείβων,
 χεῖρας ἔχων Ἀχιλῆος· ὁ δ' ἔστene κυδάλιμον κῆρ·
 δεῖδιε γὰρ μὴ λαιμὸν ἀπαμήσειε σιδήρῳ.
 σμερδαλέον δ' ὦμωξεν· ἄκουσε δὲ πότνια μήτηρ 35
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι
 κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο,
 πᾶσαι ὅσαι κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν.
 ἔνθ' ἄρ' ἔην Γλαύκη τε Θάλειά τε Κυμοδόκη τε
 Νησαίη Σπειώ τε Θόη θ' Ἀλὶή τε βοῶπις, 40
 Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια
 καὶ Μελίτη καὶ Ἰαιρα· καὶ Ἀμφιθόη καὶ Ἀγανή,
 Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε,
 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
 Δωρὶς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια, 45
 Νημερτής τε καὶ Ἀψευδῆς καὶ Καλλιάνασσα·

ἔνθα δ' ἦν Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,
Μαῖρα καὶ Ὠρεῖθνια εὐπλόκαμός τ' Ἀμάθεια
ἄλλαι θ' αἰ κατὰ βένθος ἄλδος Νηρηίδες ἦσαν.
τῶν δὲ καὶ ἀργύφειον πλῆτο σπέος· αἱ δ' ἅμα πᾶσαι 50
στήθεα πεπλήγοντο, Θέτις δ' ἐξῆρχε γόοιο·

‘Κλύτε, κασίγνηται Νηρηίδες, ὄφρ' εὖ πᾶσαι
εἶδες' ἀκούουσαι ὅσ' ἐμῷ ἐνὶ κήδεα θυμῷ.
ὦ μοι ἐγὼ δειλή, ὦ μοι δυσαριστοτόκεια,
ἦτ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε, 55
ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῷ ἀλφῆς,
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις
οἴκαδε νοστήσαντα, δόμον Πηληϊὸν εἴσω. 60
ὄφρα δέ μοι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,
ἄχνυται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
ἀλλ' εἰμ', ὄφρα ἰδῶμι φίλον τέκος, ἦδ' ἐπακούσω
ὅττι μιν ἔκετο πένθος ἀπὸ πτολέμοιο μένοντα.'

‘Ὡς ἄρα φωνήσασα λίπε σπέος· οἱ δὲ σὺν αὐτῇ 65
δακρυνέεσσαι ἴσαν, περὶ δὲ σφισι κῦμα θαλάσσης
ῥήγνυτο. ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἔκοντο,
ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
Μυρμιδόνων εἵρυντο νῆες ταχύν ἀμφ' Ἀχιλλῆα.
τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ, 70
ὄξυν δὲ κωκύσασα κάρη λάβε παιδὸς ἐοῖο,
καὶ ῥ' ὀλοφνυρομένη ἔπεα πτερόεντα προσηύδα·

‘Τέκνον, τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος;
ἐξαῦδα, μὴ κεῦθε· τὰ μὲν δὴ τοι τετέλεσται
ἐκ Διός, ὥς ἄρα δὴ πρὶν γ' εὖχεο χείρας ἀνασχών, 75

πάντας ἐπὶ πρύμνησιν ἀλήμεναι νῆας Ἀχαιῶν,
σεῦ ἐπιδευομένους, παθέειν τ' ἀεκήλια ἔργα.'

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
' μῆτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσεν·
ἀλλὰ τί μοι τῶν ἥδος, ἐπεὶ φίλος ὤλεθ' ἑταῖρος, 80
Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἑταίρων,
ἴσον ἐμῇ κεφαλῇ· τὸν ἀπώλεσα, τεύχεα δ' Ἔκτωρ
δῆσας ἀπέδυσε πελώρια, θαῦμα ιδέσθαι,
καλά· τὰ μὲν Πηληϊῇ θεοὶ δόσαν ἀγλαὰ δῶρα,
ἥματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ. 85
αἴθ' ὄφελες σὺ μὲν αὖθι μετ' ἀθανάτης ἀλίσσι
ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
νῦν δ', ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴῃ
παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξαι αὖτις
οἴκαδε νοστήσαντ', ἐπεὶ οὐδ' ἐμὲ θυμὸς ἄνωγε 90
ζῶειν οὐδ' ἀνδρεσσι μετέμμεναι, αἶ κε μὴ Ἔκτωρ
πρῶτος ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσση,
Πατρόκλοιο δ' ἔλωρα Μενoitιάδεω ἀποτίσῃ.'

Τὸν δ' αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·
' ὠκύμορος δὴ μοι, τέκος, ἔσσεαι, οἶ' ἀγορεύεις· 95
αὐτίκα γάρ τοι ἔπειτα μεθ' Ἑκτορα πότμος ἐτοῖμος.'

Τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
' αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἐμελλον ἑταίρῳ
κτεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
ἔφθιτ', ἐμεῖο δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι. 100
νῦν δ', ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαίαν,
οὐδέ τι Πατρόκλῳ γενόμην φάος οὐδ' ἐτάροισι
τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἑκτορι δίῳ,
ἀλλ' ἦμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,

τοῖος ἐὼν οἷος οὔτις Ἀχαιῶν χαλκοχιτώνων 105
 ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
 ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο,
 καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι,
 ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο
 ἀνδρῶν ἐν στήθεσιν ἀέξεται ἥν τε καπνός· 110
 ὥς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 ἀλλὰ τὰ μὲν προτεύχθαι ἐάσομεν, ἀχνύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη.
 νῦν δ' εἰμ', ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχείω,
 Ἑκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ 115
 Ζεὺς ἐθέλῃ τελέσαι ἥδ' ἀθάνατοι θεοὶ ἄλλοι.
 οὐδὲ γὰρ οὐδὲ βίῃ Ἑρακλῆος φύγε κῆρα,
 ὅσπερ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι·
 ἀλλὰ ἔ μοῖρ' ἐδάμασσε καὶ ἀργαλέος χύλος Ἥρης.
 ὥς καὶ ἐγών, εἰ δὴ μοι ὁμοίῃ μοῖρα τέτυκται, 120
 κείσομ', ἐπεὶ κε θάνω· νῦν δέ κλέος ἐσθλὸν ἀροίμην,
 καὶ τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων,
 ἀμφοτέρησιν χερσὶ παρειῶν ἀπαλάων
 δάκρυ' ὁμορξαμένην, ἀδινὸν στοναχῆσαι ἐφείην·
 γνοίεν δ' ὥς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι, 125
 μηδέ μ' ἔρυκε μάχης, φιλέουσά περ· οὐδέ με πείσεις.
 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 'ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον, οὐ κακὸν ἐστί,
 τειρομένοις ἐτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον·
 ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται, 130
 χάλκεα μαρμαίροντα· τὰ μὲν κορυθαίολος Ἑκτωρ
 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐδέ ἔ φημι
 δηρὸν ἐπαγλαϊεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ·

ἀλλὰ σὺ μὲν μήπω καταδύσεο μῶλον ἄρης,
 πρὶν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἰδῆαι· 135
 ἡῶθεν γὰρ νεῦμαι, ἄμ' ἡελίφ' ἀνιόντι,
 τεύχεα καλὰ φέρουσα παρ' Ἑφαιστοῖο ἀνακτος·

Ὡς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἑοῖο,
 καὶ στρεφθεῖσ' ἀλήησι κασιγνήτησι μετηύδα·

Ἵμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον, 140
 ὀψόμεναί τε γέρονθ' αἴλιον καὶ δῶματα πατρός,
 καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον
 εἶμι παρ' Ἑφαιστον κλυτοτέχνην, αἷ κ' ἐθέλῃσιν
 υἱεὶ ἐμῇ δόμεναι κλυτὰ τεύχεα παμφανόωντα·

Ὡς ἔφαθ', αἱ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἔδυσαν·
 ἡ δ' αὖτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα 146
 ἦϊεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνεῖκαι.

Τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ
 θεσπεσίῳ ἀλαλητῇ ὑφ' Ἑκτορος ἀνδροφόνου
 φεύγοντες νῆας τε καὶ Ἑλλήσποντον ἵκοντο. 150

οὐδέ κε Πάτροκλόν περ εὐκνήμιδες Ἀχαιοὶ
 ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλλῆος·
 αὐτίς γὰρ δὴ τὸν γε κίχον λαός τε καὶ ἵπποι
 Ἑκτωρ τε Πριάμοιο παῖς, φλογὶ εἵκελος ἀλκήν.
 τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἑκτωρ 155
 ἐλκόμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα·

τρὶς δὲ δὺ Ἀἴαντες, θοῦριν ἐπιειμένοι ἀλκήν,
 νεκροῦ ἀπεστυφέλιξαν· ὁ δ' ἔμπεδον, ἀλκὴ πεποιθώς,
 ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε
 στάσκει μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν. 160
 ὥς δ' ἀπὸ σώματος οὔτι λέοντ' αἰθωνα δύνανται
 ποιμένες ἄγραυλοι μέγα πεινάνοντα δέεσθαι,

ὥς ῥα τὸν οὐκ ἐδύναντο δύω Αἴαντε κορυστὰ
 Ἑκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι.
 καὶ νῦ κεν εἵρωσέν τε καὶ ἄσπετον ἦρατο κῦδος, 165
 εἰ μὴ Πηλεΐωνι ποδὴνεμος ὠκέα Ἴρις
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
 κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν Ἥρη.
 ἀγχού δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

Ἔορσεο, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν· 170
 Πατρόκλῳ ἐπάμυνον, οἳ εἵνεκα φύλοπις αἰνὴ
 ἔστηκε πρὸ νεῶν. οἱ δ' ἀλλήλους ὀλέκουσιν,
 οἱ μὲν ἀμυνόμενοι νέκυος πέρι τεθνηῶτος,
 οἱ δὲ ἐρύσσασθαι ποτὶ Ἴλιον ἡνεμόεσαν
 Τρῶες ἐπιθύουσι· μάλιστα δὲ φαίδιμος Ἑκτωρ 175
 ἐλκόμεναι μέμονεν· κεφαλὴν δέ ἐ θυμὸς ἀνῶγει
 πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἀπαλῆς ἀπὸ δειρῆς.
 ἀλλ' ἄνα, μηδ' ἔτι κέωσο· σέβας δέ σε θυμὸν ἰκέσθω,
 Πάτροκλον Τρῳῆσι κυτὶν μέλπηθρα γενέσθαι·
 σοὶ λῶβῃ, αἷ κέν τι νέκυς ἡσχυμμένος ἔλθῃ.' 180

Τὴν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκε;

Τὸν δ' αὖτε προσέειπε ποδὴνεμος ὠκέα Ἴρις·
 Ἥρη με προέηκε, Διὸς κυδρὴ παράκοιτις·
 οὐδ' οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος 185
 ἀθανάτων, οἳ Ὀλυμπον ἀγάννιφον ἀμφιnéμονται·

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκείνοι·
 μήτηρ δ' οὐ με φίλη πρίν γ' εἶα θωρήσσεσθαι,
 πρίν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι· 190
 στεῦτο γὰρ Ἠφαίστοιο πάρ' οἰσέμεν ἔντεα καλά.

ἄλλου δ' οὐ τευ οἶδα τεῦ ἄν κλυτὰ τεύχεα δύω,
 εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
 ἀλλὰ καὶ αὐτὸς δ' γ', ἔλπομ', ἐνὶ πρώτοισιν ὁμιλεῖ,
 ἔγχεϊ δηϊῶν περὶ Πατρόκλοιο θανόντος.' 195

Τὸν δ' αὖτε προσέειπε ποδήνεμος ὠκέα Ἴρις·
 'εὖ νυ καὶ ἡμεῖς ἴδμεν δ' τοι κλυτὰ τεύχε' ἔχονται·
 ἀλλ' αὖτως ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
 αἷ κέ σ' ὑποδείσαντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν 200
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.'

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,
 αὐτὰρ Ἀχιλλεὺς ὦρτο δίφιλος· ἀμφὶ δ' Ἀθήνη
 ὤμοις ἰφθίμοισι βάλλ' αἰγίδα θυσσανόεσσαν,
 ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων 205
 χρύσεον, ἐκ δ' αὐτοῦ δαῖε φλόγα παμφανόωσαν.

ὥς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,
 τηλόθεν ἐκ νήσου, τὴν δῆϊοι ἀμφιμάχωνται,
 οἷτε πανημέριοι στυγερῷ κρίνονται Ἄρηϊ
 ἄστεος ἐκ σφετέρου· ἅμα δ' ἠελίψ καταδύντι 210

πυρσοὶ τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ
 γίγνεται αἰσσουσα, περικτιόνεσσιν ἰδέσθαι,
 αἷ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἴκωνται·
 ὥς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἴκανε.

στῇ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς 215
 μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζειτ' ἐφετμῇν.

ἔνθα στὰς ἡῦσ', ἀπάτερθε δὲ Παλλὰς Ἀθήνη
 φθέγγατ'· ἀτὰρ Τρῶεσσιν ἐν ἄσπετον ὥρσε κυδοιμόν.
 ὥς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ
 ἄστυ περιπλομένων δηϊῶν ὑπο θυμοραϊστέων, 220

ὣς τότε ἀριζήλη φωνὴ γένητ' Αἰακίδαο.
 οἱ δ' ὡς οὖν αἶον ὅπα χάλκεον Αἰακίδαο,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 ἀψ' ὄχρα τρόπεον· ὅσσοντο γὰρ ἄλγεα θυμῷ.
 ἡνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
 δαιόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.
 τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε δῖος Ἀχιλλεὺς,
 τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 ἔνθα δὲ καὶ τότε ὄλοντο δυνάδεκα φῶτες ἄριστοι 230
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ
 ἀσπασίως Πάτροκλον ὑπὲκ βελέων ἐρύσαντες
 κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι
 μυρόμενοι· μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεὺς
 δάκρυα θερμὰ χέων, ἐπεὶ εἶσιδε πιστὸν ἑταῖρον 235
 κείμενον ἐν φέρτρῳ δεδαῖγμένον ὀξείῃ χαλκῷ.
 τὸν ῥ' ἦτοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 εἰς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.

Ἥελιον δ' ἀκάμαντα βοῶπις πότνια Ἥρῃ
 πέμψεν ἐπ' Ὀκεανοῖο ῥοαὶς ἀέκοντα νέεσθαι· 240
 Ἥελιος μὲν ἔδν, παύσαντο δὲ δῖοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοῖου πολέμοιο.

Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑσμίνης
 χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκείας ἵππους,
 εἰς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι. 245
 ὀρθῶν δ' ἐσταότων ἀγορὴ γένητ', οὐδέ τις ἔτλη
 ἔξεσθαι· πάντας γὰρ ἔχε πρόμος, οὐνεκ' Ἀχιλλεὺς
 ἔξεφάνη, δηρὸν δὲ μάχης ἐπέπαντ' ἀλεγεινῆς.
 τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν

Πανθοίδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω. 250

Ἑκτορι δ' ἦεν ἑταῖρος, ἣν δ' ἐν νυκτὶ γέγοντο·
ἀλλ' ὁ μὲν ἄρ' μύθοισιν, ὁ δ' ἔγχεϊ πολλὸν ἐνίκα·
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἐμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἔγωγε
ἄστυδε νῦν ἰέναι, μὴ μῖμνεν Ἡῶ διαν 255

ἐν πεδίῳ παρὰ νηυσὶν· ἐκάς δ' ἀπὸ τείχεός εἰμεν.
ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μήνιε δῖψ,
τύφρα δὲ ῥηῖτεροι πολεμίζειν ἦσαν Ἀχαιοί·
χαίρεισκον γὰρ ἔγωγε θοῆς ἐπὶ νηυσὶν ἰαύων,
ἐλπόμενος νῆας αἰρησέμεν ἀμφιελίσσας. 260

νῦν δ' αἰνῶς δείδοικα ποδώκεα Πηλεΐωνα·
οἶος κείνου θυμὸς ὑπέρβιος, οὐκ ἐθέλησει
μῖμνεν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
ἐν μέσῳ ἀμφοτέροι μένος ἄρῃος दाτέονται,
ἀλλὰ περὶ πτόλιός τε μαχήσεται ἡδὲ γυναικῶν. 265

ἀλλ' ἴομεν προτὶ ἄστυ, πίθεσθέ μοι· ὦδε γὰρ ἔσται.
νῦν μὲν νῦξ ἀπέπαυσε ποδώκεα Πηλεΐωνα
ἀμβροσίη· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἐόντας
αὔριον ὀρμηθεῖς σὺν τεύχεσιν, εὖ νύ τις αὐτὸν
γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρὴν 270

ὅς κε φύγῃ, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὔατος ὦδε γένοιτο.
εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα, κηδόμενοί περ,
νύκτα μὲν εἰν ἀγορῇ σθένος ἔξομεν, ἄστυ δὲ πύργοι
ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρυῖαι 275
μακραὶ ἐϋξέστοι ἐξευγμένοι εἰρύσσονται.

πρῶϊ δ' ὑπηροῖοι σὺν τεύχεσι θωρηχθέντες
στησόμεθ' ἅμ' πύργους· τῷ δ' ἄλγιον, αἷ κ' ἐθέλῃσιν

ἐλθὼν ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.
 ἄψ πάλιν εἶσ' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280
 παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἡλασκάζων.
 εἴσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἐάσει,
 οὐδέ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται.'

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·
 'Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις,
 ὅς κέλεαι κατὰ ἄστυ ἀλήμεναι αὐτὶς ἰόντας. 286
 ἢ οὐπω κεκόρησθε ἐελμένοι ἔνδοθι πύργων;
 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
 πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·
 νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά, 290
 πολλὰ δὲ δὴ Φρυγίην καὶ Μηρονίην ἐρατεινὴν
 κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.
 νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου παῖς ἀγκυλομήτεω
 κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσσῃ τ' ἔλσαι Ἀχαιοὺς,
 νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳ· 295
 οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἐάσω.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
 νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσι,
 καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος·
 Τρώων δ' ὅς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300
 συλλέξας λαοῖσι δότῳ καταδημοβορῆσαι,
 τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἤπερ Ἀχαιοὺς.
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
 νηυσὶν ἔπι γλαφυρῇσιν ἐγείρομεν ὄξυν ἄρηα.
 εἰ δ' ἐτέον παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς, 305
 ἄλγιον, αἶ κ' ἐθέλῃσι, τῷ ἔσσεται. οὐ μιν ἐγωγε
 φείξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην

στήσομαι, ἥ κε φέρησι μέγα κράτος, ἥ κε φεροίμην
ξυνὸς Ἐνυάλιος, καὶ τε κτανέοντα κατέκτα.'

Ὡς ἔκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελεύδοντο 310
νήπιοι· ἐκ γὰρ σφῶν φρένας εἶλετο Παλλὰς Ἀθήνη.
Ἐκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιόωντα,
Πουλυδάμαντι δ' ἄρ' οὔτις, ὅς ἐσθλὴν φράζετο βουλήν.
δόρπον ἔπειθ' εἵλυντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ
παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315

τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,
χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσι νηϊάδου,
πυκνὰ μάλα στενάχων ὥστε λῆς ἡϋγένης,
ὣ ρά θ' ὑπὸ σκύμνῳ ἐλαφιβόλος ἀρπάσῃ ἀνὴρ
ῥῆς ἐκ πυκινῆς· ὁ δέ τ' ἄχυνται ὕστερος ἐλθὼν, 320
πολλὰ δέ τ' ἄγκ' ἐπῆλθε μετ' ἀνέρος ἰχν' ἐρευνῶν,
εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·
ὥς δ' βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·

ᾧ πόποι, ἦ ῥ' ἄλιον ἔπος ἐκβαλον ἡματι κείνῳ,
θαρσύνων ἦρωα Μενoitιον ἐν μεγάροισι 325
φῆν δέ οἱ εἰς Ὀπóεντα περικλυτὸν υἱὸν ἀπάξειν
Ἴλιον ἐκπέρσαντα, λαχόντα τε ληϊδὸς αἶσαν.
ἀλλ' οὐ Ζεὺς ἀνδρῶσι νοήματα πάντα τελευτᾷ·
ἄμφω γὰρ πέπρωται ὁμοίην γαίαν ἐρεῦσαι
αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ' ἐμὲ νοστήσαντα 330
δέξεται ἐν μεγάροισι γέρον ἱππηλάτα Πηλεὺς
οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτῷ γαῖα καθέξει.
νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἰμ' ὑπὸ γαίαν,
οὗ σε πρὶν κτεριῶ, πρὶν γ' ἔκτορος ἐνθάδ' ἐνείκαι
τεύχεα καὶ κεφαλὴν, μεγαθύμου σείω φονῆς 335
δώδεκα δὲ προπάραιθε πυρῆς ἀποδειροτομήσω

Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
τόφρα δέ μοι παρὰ νηυσὶ κορωνίσσι κείσσαι αὐτως,
ἀμφὶ δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
κλαύουσιναι νύκτας τε καὶ ἡματα δάκρυ χέουσai, 340
τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῷ,
πιείρας πέρθοντε πόλεις μερόπων ἀνθρώπων.'

Ὡς εἰπὼν ἐτάροισιν ἐκέκλετο δῖος Ἀχιλλεὺς
ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα τάχιστα
Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα. 345
οἱ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέῳ,
ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες·
γαστρὴν μὲν τρίποδος πῦρ ἄμφεπε, θερμετο δ' ὕδωρ.
αὐτὰρ ἐπειδὴ ζέσσεν ὕδωρ ἐνὶ ἡνοπι χαλκῷ,
καὶ τότε δὴ λούσαν τε καὶ ἤλειψαν λίπ' ἐλαίῳ, 350
ἐν δ' ὠτειλὰς πλήσαν ἀλείφατος ἐννεώροιο·
ἐν λεχέεσσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν
ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῷ.
παννύχιοι μὲν ἔπειτα πόδας ταχύν ἀμφ' Ἀχιλλῆα
Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες· 355
Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε·

Ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,
ἀνστήσας' Ἀχιλλῆα πόδας ταχύν· ἦ ῥά νυ σείο
ἐξ αὐτῆς ἐγένοντο κερηκομόωντες Ἀχαιοί.'

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 360
' αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέεσσαι,
ὅσπερ θνητός τ' ἐστὶ καὶ οὐ τόσα μήδεα οἶδε·
πῶς δὴ ἔγωγ', ἣ φημι θεάων ἔμμεν ἀρίστη,
ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 365

κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάψαι;'

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Ἡφαίστου δ' ἵκανε δόμον Θέτις ἀργυρόπεζα
ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισι, 370
χάλκεον, ὃν ῥ' αὐτὸς ποιήσατο κυλλοποδίων.
τὸν δ' εὖρ' ἰδρώοντα ἐλίσσόμενον περὶ φύσας,
σπεύδοντα· τρίποδας γὰρ ἑείκοσι πάντας ἔτευχεν
ἑστάμεναι περὶ τοῖχον ἐϋσταθέος μεγάρου,
χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν, 375
ὄφρα οἱ αὐτόματοι θεῖον δυσαίατ' ἀγῶνα
ἦδ' αὐτῖς πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
οἱ δ' ἦτοι τόσσον μὲν ἔχον τέλος, οὐατα δ' οὐπω
δαιδάλεα προσέκειτο· τά ῥ' ἦρτυε, κόπτε δὲ δεσμούς.
ὄφρ' ὃ γε ταῦτ' ἐπονείτο ἰδυίησι πραπίδεσσι, 380
τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος
καλὴ, τὴν ὤπυιε περικλυτὸς ἀμφιγυής·
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

‘Τίπτε, Θέτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ 385
αἰδοίη τε φίλη τε; πάρος γε μὲν οὔτι θαμίζεις.
ἀλλ' ἔπειο προτέρω, ἵνα τοι παρ ξείνια θείω.’

Ὡς ἄρα φωνήσασα πρόσω ἄγε δῖα θεάων.
τὴν μὲν ἔπειτα καθεῖπεν ἐπὶ θρόνου ἀργυροῦλου,
καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν· 390
κέκλετο δ' Ἥφαιστον κλυτοτέχνην, εἰπέ τε μῦθον·

‘Ἥφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σεῖο χατίζει·
τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυής·

‘Ἥ ῥά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,

ἦ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῇλε πεσόντα 395
 μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἦ μ' ἐθέλησε
 κρύψαι χωλὸν ἑόντα· τότ' ἂν πάθον ἄλγεα θυμῷ,
 εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
 Εὐρυνόμη, θυγάτηρ Ἀψορρόου Ὀκεανοῖο.

τῇσι παρ' εἰνάετες χάλκεον δαίδαλα πολλά, 400
 πόρπας τε γναμπτάς θ' ἑλικας κάλυκας τε καὶ ὄρμους
 ἐν σπηΐ γλαφυρῷ· περὶ δὲ ῥόος Ὀκεανοῖο
 ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
 ᾗδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἷ με σάωσαν. 405
 ἦ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεὼ
 πάντα Θέτι καλλιπλοκάμῳ ζῳάγρια τίνειν.
 ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήϊα καλά,
 ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα.'

Ἥ καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη 410
 χωλεύων· ὑπὸ δὲ κνήμαι ῥώνοντο ἄραιαι.
 φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλα τε πάντα
 λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονείτο·
 σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ
 αὐχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα, 415
 δῦ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε
 χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώνοντο ἄνακτι
 χρύσειαι, ζῳῇσι νεήνισιν εἰοικυῖαι.

τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδὴ
 καὶ σθένος, ἀθανάτων δὲ θεῶν ἅπο ἔργα ἴσασιν. 420
 αἱ μὲν ὑπαιθα ἄνακτος ἐποίπνυν· αὐτὰρ ὁ ἔρρων
 πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἴζε φαεινοῦ,
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Τίπτε, Θέτι τανύπεπλε, ἱκάνεις ἡμέτερον δῶ
αἰδοίῃ τε φίλῃ τε ; πάρος γε μὲν οὔτι θαμίζεις. 425
αὔδα ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστί·

Τὸν δ’ ἡμείβετ’ ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
“Ἥφαιστ’, ἧ ἄρα δὴ τις, ὅσαι θεαὶ εἰσ’ ἐν Ὀλύμπῳ,
τοσσαδ’ ἐνὶ φρεσὶν ἦσιν ἀνέσχετο κήδεα λυγρὰ, 430
ὅσος ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε’ ἔδωκεν ;
ἐκ μὲν μ’ ἀλλάνων ἀλιάων ἀνδρὶ δάμασσεν,
Αἰακίδῃ Πηληϊῆ, καὶ ἔτλην ἀνέρος εὐνὴν
πολλὰ μάλ’ οὐκ ἐθέλουσα. ὃ μὲν δὴ γήραϊ λυγρῷ
κεῖται ἐνὶ μεγάροις ἀρημένος, ἄλλα δέ μοι νῦν· 435

υἱὸν ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
ἔξοχον ἡρώων· ὃ δ’ ἀνέδραμεν ἔρνεϊ ἴσος
τὸν μὲν ἐγὼ θρέψασα φυτὸν ὥς γουνῷ ἀλφῆς,
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω
Τρωσὶ μαχησόμενον· τὸν δ’ οὐχ ὑποδέξομαι αὖτις 440
οἴκαδε νοστήσαντα, δόμον Πηληϊῶν εἶσω.
ὄφρα δέ μοι ζῶει καὶ ὄρῃ φάος ἡελίοιο,
ἄχνηται, οὐδέ τί οἱ δύναμαι χραισμήσαι ἰούσα
κούρην ἣν ἄρα οἱ γέρας ἔξελον νῆες Ἀχαιῶν,
τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445
ἦτοι ὃ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
Τρῶες ἐπὶ πρυμνῆσιν εἰέλεον, οὐδὲ θύραζε
εἶων ἐξιέναι· τὸν δὲ λίσσοντο γέροντες
Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ’ ὀνόμαζον.
ἐνθ’ αὐτὸς μὲν ἔπειτ’ ἠναίνετο λοιγὸν ἀμύναι, 450
αὐτὰρ ὃ Πάτροκλον περὶ μὲν τὰ ἄ τεύχεα ἔσσε,
πέμπε δέ μιν πόλεμόνδε, πολὺν δ’ ἄμα λαὸν ὅπασσε.

πᾶν δ' ἡμαρ μάρναντο περὶ Σκαιῇσι πύλῃσι·
 καὶ νῦ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 πολλὰ κακὰ ῥέξαντα Μενoitίου ἄλκιμον υἱὸν 455
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλῃσθα
 νιεῖ ἐμῷ ὠκυμόρῳ δάμεν ἀσπίδα καὶ τρυφάλειαν
 καὶ καλὰς κνημίδας, ἐπισφυρίους ἀραρνίας,
 καὶ θώρηχ'· ὃ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἐταῖρος 460
 Τρωσὶ δαμείς· ὃ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχέων.'

Τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυῖεις·
 'θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
 αἶ γάρ μιν θανάτοιο δυσηχέος ᾧδε δυναίμην
 νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465
 ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε
 ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἰδῇται.'

Ὡς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας,
 τὰς δ' ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.
 φύσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, 470
 παντοίην εὐπρηστον αὐτμὴν ἐξανιεῖσαι,
 ἄλλοτε μὲν σπεύδοντι παρέμμενα, ἄλλοτε δ' αὐτε,
 ὅπως Ἥφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο·
 χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
 καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475
 θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
 ῥαισθηρα κρατερόν, ἐτέρηφι δὲ γέντο πυράγρην.

Ποίει δὲ πρῶτιστα σάκος μέγα τε στιβαρόν τε
 πάντοσε δαιδάλλων, περὶ δ' ἀντυγα βύλλε φαεινὴν,
 τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. 480
 πάντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ



600085458-

CHINESE

THE

OF

THE

THE

THE

THE

THE

THE

THE

ποίει δαίδαλα πολλὰ ἰδυίησι πραπίδεσσιν.

Ἐν μὲν γαίαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,
 ἡέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσσαν,
 ἐν δὲ τὰ τείρεα πάντα, τά τ' οὐρανὸς ἑστεφάνωται, 485
 Πληϊάδας θ' Ὑάδας τε, τό τε σθένος Ὠρίωνος
 Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
 ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

Ἐν δὲ δύω ποίησε πόλεις μερόπων ἀνθρώπων 490
 καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπῖναι τε,
 νύμφας δ' ἐκ θαλάμων δαίδων ὑπο λαμπομενάων
 ἡγίγειον ἀνὰ ἄστνυ, πολὺς δ' ὑμέναιος ὀρώρει·
 κούροι δ' ὀρχηστήρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
 αὐλοὶ φόρμιγγές τε βοήν ἔχον· αἱ δὲ γυναῖκες 495
 ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.
 λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἐνθα δὲ νεῖκος
 ὠρώρει, δύο δ' ἄνδρες ἐνεΐκεον εἵνεκα ποινηῆς
 ἀνδρὸς ἀποφθιμένου· ὁ μὲν εὐχέτο πάντ' ἀποδοῦναι,
 δῆμψ πιφαύσκων, ὁ δ' ἀναινέτο μηδὲν ἐλέσθαι· 500
 ἄμφω δ' ἴεσθην ἐπὶ ἱστορι πείραρ ἐλέσθαι.
 λαοὶ δ' ἀμφοτέροισιν ἐπήπνυν, ἀμφὶς ἀρωγοί·
 κήρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες
 εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐνὶ κύκλῳ,
 σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505
 τοῖσιν ἔπειτ' ἦϊσσον, ἀμοιβηδὶς δὲ δίκασον.
 κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,
 τῷ δόμεν ὃς μετὰ τοῖσι δίκην ἰθύντατα εἶποι.

Τὴν δ' ἐτέρην πόλιν ἀμφὶ δύνω στρατοὶ εἶατο λαῶν
 τεύχεσι λαμπόμενοι. δίχα δὲ σφισιν ἦνδανε βουλή, 510

ἥν' διαπραθέειν ἡ ἀνδρῶν πάντα δάσασθαι,
 κτῆσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔργει·
 οἱ δ' οὐπω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.
 τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφestaότες, μετὰ δ' ἀνέρες οὓς ἔχε γῆρας· 515
 οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
 ἄμφω χρυσεῖω, χρύσεια δὲ εἵματα ἔσθην,
 καλὴν καὶ μεγάλῃ σὺν τεύχεσιν ὥς τε θεῶν περ,
 ἀμφὶς ἀριζήλω· λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 οἱ δ' ὅτε δὴ ῥ' ἴκανον ὅθι σφίσιν εἴκε λοχῆσαι, 520
 ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἦν πάντεσσι βοτοῖσιν,
 ἐνθ' ἄρα τοί γ' ἵζοντ' εἰλυμένοι αἰθοπι χαλκῷ.
 τοῖσι δ' ἔπειτ' ἀπάνευθε δῦν σκοποὶ εἶατο λαῶν,
 δέγμενοι ὁππότε μῆλα ἰδοῖατο καὶ ἔλικας βούς.
 οἱ δὲ τάχα προγένοντο, δῦν δ' ἅμ' ἔποντο νομῆες 525
 τερπόμενοι σύριγξι· δόλον δ' οὔτι προνόησαν.
 οἱ μὲν τὰ προῖδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
 τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ
 ἀργεννέων ὄων, κτείνον δ' ἐπὶ μηλοβοτῆρας.
 οἱ δ' ὥς οὖν ἐπύθοντο πόλυν κέλαδον παρὰ βουσὶν 530
 εἰράων προπάραιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
 βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἴκοντο.
 στήσάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείρῃσιν.
 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὁμίλεον, ἐν δ' ὅλοη Κῆρ, 535
 ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
 εἶμα δ' ἔχ' ἀμφ' ὥμοισι δαφοινεὸν αἵματι φωτῶν.
 ὠμίλευν δ' ὥστε ζωὴ βροτοὶ ἢ δ' ἐμάχοντο,

στήσομαι, ἥ κε φέρῃσι μέγα κράτος, ἥ κε φεροίμην
ξυνὸς Ἐνυάλιος, καὶ τε κτανέοντα κατέντα·

Ὡς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν 310
νῆπιοι· ἐκ γάρ σφρων φρένας εἴλετο Παλλὰς Ἀθήνη.
Ἐκτορι μὲν γάρ ἐπῆνησαν κακὰ μητιόωντα,
Πουλυδάμαντι δ' ἄρ' οὔτις, ὃς ἐσθλὴν φράζετο βουλήν.
δόρπον ἔπειθ' εἵλυντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ
παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315

τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,
χείρας ἐπ' ἀνδροφόνους θέμενος στήθεσσι νείκερος,
πυκνὰ μάλα στενάχων ὥστε λῆς ἡϋγένης,
ᾧ ῥά θ' ὑπὸ σκύμνοισι ἐλαφιβόλος ἀρπάσῃ ἀνὴρ
ῥυτὴς ἐκ πυκινῆς· ὃ δέ τ' ἄχυνται ὕστερος ἐλθὼν, 320
πολλὰ δέ τ' ἄγκέ' ἐπῆλθε μετ' ἀνέρος ἔχον' ἐρευνῶν,
εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·
ὥς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·

Ἔσθλο πόποι, ἦ ῥ' ἄλιον ἔπος ἐκβαλον ἡματι κείνῃ,
θαρσύνων ἦρωα Μενότιον ἐν μεγάροισι· 325
φήν δέ οἱ εἰς Ὀπρέντα περικλυτὸν υἱὸν ἀπάξειν
Ἴλιον ἐκπέρσαντα, λαχόντα τε ληΐδης αἶσαν.

ἀλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ·
ἄμφω γὰρ πέπρωται δμοίην γαίαν ἐρεῦσαι
αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ' ἐμὲ νοστήσαντα 330
δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς
οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.

νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἰμ' ὑπὸ γαίαν,
οὗ σε πρὶν κτεριῶ, πρὶν γ' Ἐκτορος ἐνθάδ' ἐνείκαι
τεύχεα καὶ κεφαλὴν, μεγαθύμου σείω φονῆος 335
δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω

Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
τόφρα δέ μοι παρὰ νηυσὶ κορωνίσι κείσεαι αὐτως,
ἀμφὶ δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
κλαύσονται νύκτας τε καὶ ἡματα δάκρυ χέουσαι, 340
τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῷ,
πιείρας πέρθοντε πόλεις μερόπων ἀνθρώπων·

“Ὡς εἰπὼν ἐτάροισιν ἐκέκλετο δῖος Ἀχιλλεὺς
ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα τάχιστα
Πάτροκλον λούσειαν ἀπο βρότον αἱματόεντα. 345
οἱ δὲ λοετροχόον τρίποδ’ ἵστασαν ἐν πυρὶ κηλέῳ,
ἐν δ’ ἄρ’ ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες·
γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ’ ὕδωρ.
αὐτὰρ ἐπειδὴ ζέσσεν ὕδωρ ἐνὶ ἥνοπι χαλκῷ,
καὶ τότε δὴ λούσαν τε καὶ ἤλειψαν λίπ’ ἐλαίῳ, 350
ἐν δ’ ὠτειλὰς πλήσαν ἀλείφατος ἐννεώριοι·
ἐν λεχέεσσι δὲ θέντες ἑανῷ λιτὶ κάλυψαν
ἔς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῷ.
παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ’ Ἀχιλλῆα
Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες· 355
Ζεὺς δ’ Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε·

“Ἐπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,
ἀνστήσουσ’ Ἀχιλλῆα πόδας ταχύν· ἧ ῥά νῦν σείο
ἐξ αὐτῆς ἐγένοντο κερηκομόωντες Ἀχαιοί·

Τὸν δ’ ἡμείβετ’ ἔπειτα βοῶπις πότνια Ἥρη· 360
‘αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἶπες.
καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
ὅσπερ θνητὸς τ’ ἐστὶ καὶ οὐ τόσα μήδεα οἶδε·
πῶς δὴ ἔγωγ’, ἧ φημι θεάων ἔμμεν ἀρίστη,
ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 365

‘Τίπτε, Θέτι τανύπεπλε, ικάνεις ἡμέτερον δῶ
αἰδοίῃ τε φίλῃ τε; πάρος γε μὲν οὔτι θαμίζεις. 425
αὔδα ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστί·

Τὸν δ’ ἡμείβετ’ ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
‘Ἦφαιστ’, ἦ ἄρα δὴ τις, ὅσαι θεαὶ εἰς’ ἐν Ὀλύμπῳ,
τοσσαδ’ ἐνὶ φρεσὶν ᾗσιν ἀνέσχετο κήδεα λυγρὰ, 430
ὅσος’ ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε’ ἔδωκεν;
ἐκ μὲν μ’ ἀλλάων ἀλιάων ἀνδρὶ δάμασσαν,
Αἰακίδῃ Πηληϊῇ, καὶ ἔτλην ἀνέρος εὐνὴν
πολλὰ μάλ’ οὐκ ἐθέλουσα. ὃ μὲν δὴ γῆραϊ λυγρῷ
κεῖται ἐνὶ μεγάροις ἀρημέιος, ἀλλὰ δέ μοι νῦν 435
υἱὸν ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
ἔξοχον ἡρώων· ὃ δ’ ἀνέδραμεν ἔρνεϊ ἴσος
τὸν μὲν ἐγὼ θρέψασα φυτὸν ὥς γουνῷ ἀλφῆς,
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω
Τρῳσὶ μαχησόμενον· τὸν δ’ οὐχ ὑποδέξομαι αὐτίς 440
οἴκαδε νοστήσαντα, δόμον Πηληϊὸν εἶσω.
ὄφρα δέ μοι ζῶει καὶ ὄρῃ φάος ἠελίοιο,
ἄχνηται, οὐδὲ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα
κούρην ἣν ἄρα οἱ γέρας ἔξελον νῆες Ἀχαιῶν,
τὴν ἂψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445
ἦτοι ὃ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
Τρῶες ἐπὶ πρυμνῆσιν εἰλέον, οὐδὲ θύραζε
εἶων ἐξιέναι. τὸν δὲ λίσσονται γέροντες
Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ’ ὀνόμαζον.
ἔνθ’ αὐτὸς μὲν ἔπειτ’ ἠναίμετο λαιγὸν ἀμύναι, 450
αὐτὰρ ὃ Πάτροκλον περὶ μὲν τὰ ἅ τεύχεα ἔσσε,
πέμπε δέ μιν πόλεμόνδε, πολὺν δ’ ἄμα λαὸν ὅπασσε.

πᾶν δ' ἡμαρ μάρναντο περὶ Σκαίῃσι πύλῃσι·
 καὶ νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
 πολλὰ κακὰ ῥέξαντα Μενoitίον ἄλκιμον υἱὸν 455
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλῃσθα
 υἱεὶ ἐμῷ ὠκυμόρῳ δόμεν Ἀσπίδα καὶ τρυφάλειαν
 καὶ καλὰς κνημίδας, ἐπισφυρίους ἀραρνίας,
 καὶ θώρηχ'· ὃ γὰρ ἦν οἷ, ἀπώλεσε πιστὸς ἑταῖρος 460
 Τρωσὶ δαμείς· ὃ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχέων.'

Τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυῖεις·
 'θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
 αἶ γάρ μιν θανάτοιο δυστηχέος ὤδε δυναίμην
 νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἱκάνοι, 465
 ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε
 ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἴδῃται.'

Ὡς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας,
 τὰς δ' ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.
 φύσαι δ' ἐν χοάνοισιν εἴκοσι πᾶσαι ἐφύσων, 470
 παντοίην εὐπρηστον αὐτμὴν ἐξανειῖσαι,
 ἅλλοτε μὲν σπεύδοντι παρέμμεναι, ἅλλοτε δ' αὐτε,
 ὅπως Ἥφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο·
 χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
 καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475
 θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
 ῥαιστήρῃ κρατερόν, ἐτέρηφι δὲ γέντο πυράγρην.

Ποιεῖ δὲ πρῶτιστα σάκος μέγα τε στιβαρόν τε
 πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βύλλε φαεινὴν,
 τρίπλακα μαρμαρέην, ἐκ δ' ἄργύρεον τελαμῶνα. 480
 πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ

ποίει δαίδαλα πολλά ἰδυίησι πραπίδεσσιν.

Ἐν μὲν γαίαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,
 ἡέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσσαν,
 ἐν δὲ τὰ τείρεα πάντα, τά τ' οὐρανὸς ἑστεφάνωται, 485
 Πληϊάδας θ' Ὑάδας τε, τό τε σθένος Ὠρίωνος
 Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
 ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

Ἐν δὲ δύνω ποίησε πόλεις μερόπων ἀνθρώπων 490
 καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπίνας τε,
 νύμφας δ' ἐκ θαλάμων δαίδων ὑπο λαμπομενάων
 ἡγίνεον ἀνὰ ἄστν, πολὺς δ' ὑμέναιος ὀρώρει·
 κοῦροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
 αὐλοὶ φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες 495
 ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάσθη.
 λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
 ὀρώρει, δύο δ' ἄνδρες ἐνέικεον εἵνεκα ποινηῆς
 ἀνδρὸς ἀποφθιμένον· ὁ μὲν εὐχετο πάντ' ἀποδοῦναι,
 δῆμψ πιφαύσκων, ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι· 500
 ἄμφω δ' ἰέσθην ἐπὶ ἱστορίῳ πείραρ ἐλέσθαι.
 λαοὶ δ' ἀμφοτέροισιν ἐπήπυνον, ἀμφὶς ἀρωγοί·
 κήρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες
 εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ,
 σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505
 τοῖσιν ἔπειτ' ἦϊσσον, ἀμοιβηδὶς δὲ δίκασον.
 κείμεν δ' ἄρ' ἐν μέσσοισι δύνω χρυσοῖο τάλαντα,
 τῷ δόμεν ὅς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.

Τὴν δ' ἐτέρην πόλιν ἀμφὶ δύνω στρατοὶ εἶατο λαῶν
 τείχεσι λαμπόμενοι. δίχα δὲ σφισιν ἦνδανε βουλή, 510

ἤε διαπραθέειν ἢ ἄνδιχα πάντα δάσασθαι,
 κτῆσιν ὄσσην πτολίεθρον ἐπήρατον ἐντὸς ἔργει·
 οἱ δ' οὐπω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.
 τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφεσταότες, μετὰ δ' ἄνδρες οὓς ἔχε γῆρας· 515
 οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
 ἄμφω χρυσείῳ, χρύσεια δὲ εἵματα ἔσθην,
 καλῶ καὶ μεγάλῳ σὺν τεύχεσιν ὥς τε θεῶ περ,
 ἄμφις ἀριζήλῳ· λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
 οἱ δ' ὅτε δὴ ῥ' ἱκανὸν ὅθι σφίσιν εἴκε λοχῆσαι, 520
 ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
 ἐνθ' ἄρα τοί γ' ἵζοντ' εἰλυμένοι αἶθοπι χαλκῷ.
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύν σκοποὶ εἶατο λαῶν,
 δέγμενοι ὁππότε μῆλα ἰδοίατο καὶ ἔλικας βούς.
 οἱ δὲ τάχα προγένοντο, δύν δ' ἅμ' ἔποντο νομῆες 525
 τερπόμενοι σύριγξι· δόλον δ' οὔτι πρυνόησαν.
 οἱ μὲν τὰ προιδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
 τάμνοντ' ἄμφι βοῶν ἀγέλας καὶ πῶεα καλὰ
 ἀργεννέων οἴων, κτείνον δ' ἐπὶ μηλοβοτῆρας.
 οἱ δ' ὥς οὖν ἐπύθοντο πόλυν κέλαδον παρὰ βουσὶν 530
 εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
 βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἵκοντο.
 στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείρησιν.
 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὁμίλεον, ἐν δ' ὅλοη Κήρ, 535
 ἄλλον ζῶν ἐχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
 εἶμα δ' ἔχ' ἄμφ' ὤμοισι δαφοινεδν αἵματι φωτῶν.
 ὠμίλευν δ' ὥστε ζωὴ βροτοὶ ἦδ' ἐμάχοντο,

νεκρούς τ' ἀλλήλων ἔρυσεν κατατεθνηῶτας.

540

Ἐν δ' ἐτίθει νειὸν μαλακὴν, πίειραν ἄρουραν,
εὐρείαν τρίπολον πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
ζεύγεα δινεύοντες ἐλάσσειον ἔνθα καὶ ἔνθα.

οἱ δ' ὅποτε στρέψαντες ἰκοίατο τέλος ἀρούρης,
τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου

545

δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἄν' ὄγμους,
ἰέμενοι νειοῖο βαθείης τέλος ἰκῶσθαι.

ἡ δὲ μελαίνειτ' ὀπισθεν, ἀρηρομένη δὲ ἔφκει,
χρυσεῖη περ εἴουσα· τὸ δὲ περὶ θαῦμα τέτυκτο.

Ἐν δ' ἐτίθει τέμενος βαθυλήϊον ἔνθα δ' ἔριθαι ἤμων
ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.

550

δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,
ἄλλα δ' ἀμαλλοδετῆρες ἐν ἐλλεδανῶσι δέοντο.

τρῆς δ' ἄρ' ἀμαλλοδετῆρες ἐφέσταςαν αὐτὰρ ὀπισθε
παῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες,

555

ἀσπερχές πάρεχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ
σκήπτρον ἔχων ἐσθήκει ἐπ' ὄγμου γηθόσυνος κῆρ.

κῆρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,

βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπων· αἱ δὲ γυναῖκες
δεῖπνον ἐρίθοισιν λεύκ' ἄλφιτα πολλὰ· πάλινον.

560

Ἐν δ' ἐτίθει σταφυλῆσι μέγα βρίθουσιν ἀλφὴν
καλὴν χρυσεῖην· μέλανες δ' ἀνὰ βότρυες ἦσαν,
ἐσθήκει δὲ κάμαξι διαμπερὲς ἀργυρέησιν.

ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσε
κασσιτέρον· μία δ' οἷα ἀταρπιτὸς ἦεν ἐπ' αὐτήν,

565

τῇ νίσσοντο φορῆς, ὅτε τρυγόφειν ἀλωήν.

παρθενικαὶ δὲ καὶ ἡῖθεοι ἀταλὰ φρονέοντες

πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπὸν.

τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ
 ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν ᾄειδε 570
 λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἄμαρτῇ
 μολπῇ τ' ἰνυμῷ τε ποσὶ σκαίροντες ἔποντο.

Ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραϊράων·
 αἱ δὲ βόες χρυσοῖο τετεύχματο κασσιτέρου τε,
 μυκηθμῷ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε 575
 παρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.

χρύσειοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσι
 τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἄργοι ἔποντο.
 σμερδαλέω δὲ λέοντε δὺ ἐν πρώτῃσι βόεσσι
 ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμυκῶς 580
 ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἥδ' αἰζηοί.

τὼ μὲν ἀναρρήξαντε βοδὸς μέγαλοιο βοεΐην
 ἔγκατα καὶ μέλαν αἷμα λαφύσσετον· οἱ δὲ νομῆες
 αὐτῶς ἐνδίδεσαν ταχέας κύνας ὀτρύνοντες.

οἱ δ' ἦτοι δακέειν μὲν ἀπετρωπῶντο λεόντων, 585
 ἱστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἕκ τ' ἀλέοντο.

Ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυήεις,
 ἐν καλῇ βήσση, μέγαν οἰῶν ἀργεννάων,
 σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκοῦς.

Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυήεις, 590
 τῷ ἱκελον οἶόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ

Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδῃ.
 ἔνθα μὲν ἦῖθεοι καὶ παρθένοι ἀλφεσίβοιαι
 ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.

τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας 595
 εἴατ' ἐϋννήτους, ἦκα στίλβοντας ἐλαίῳ·

καί ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας

εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
οἱ δ' ὅτε μὲν θρέξασκον ἐπισταμένοισι πόδεσσι
ρεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν ὄο
ἐξόμενος κεραμεὺς πειρήσεται, αἶ κε θέῃσιν·
ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισι.
πολλὸς δ' ἱμερόεντα χορὸν περίσταθ' ὄμιλος
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων· δοιῶ δὲ κυβιστητῇρε κατ' αὐτοὺς 605
μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσους.

Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὀκεανοῖο
ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.

Αὐτὰρ ἐπειδὴ τεῦξε σάκος μέγα τε στιβαρόν τε,
τεῦξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς, 610
τεῦξε δέ οἱ κόρυθα βριαρὴν κροτάφοις ἀραρυῖαν,
καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἤκε,
τεῦξε δέ οἱ κνημῖδας ἱανοῦ κασσιτέροιο.

Αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς ἀμφιγυήεις,
μητρὸς Ἀχιλλῆος θῆκε προπάροιθεν αἶρας. 615
ἥ δ' ἱρηξ ὥς ἄλτο κατ' Οὐλύμπου νιφόεντος,
τεύχεα μαρμαίροντα παρ' Ἠφαίστοιο φέρουσα.

NOTES.

ABBREVIATIONS.

P.L.—The Story of Achilles, by J. H. Pratt and W. Leaf (Macmillan, 1880).

G.*—Goodwin's Elementary Greek Grammar (Macmillan, 1879).

A.—Autenrieth's Homeric Dictionary, Eng. Tr. (Macmillan, 1881).

The books of the Iliad are quoted simply as i., ii., &c.

* The references in the notes will, for the most part, hold good also with regard to Goodwin's *School Greek Grammar* (Macmillan, 1882), though some of them are omitted from the latter work.

VARIOUS READINGS.

| Line. | Text. | Various Readings. |
|---------------|-------------|--------------------------------|
| 34 | ἀπαμήσειε. | ἀποτμήξειε. |
| 71 } 138 } | ἐοίο. | ἐῆος, ἐῆος, <i>see notes</i> . |
| 142 | ἀγορεύσατ'. | ἀγορεῦσαι. |
| 171 | Πατρόκλῳ. | Πατρόκλου. |
| 466 | παρέσσεται. | παρέξομαι. |
| 550 | βαθυλήιον. | βασιλήιον. |
| 576 | ῥοδανόν. | ῥοδαλόν. |

In two passages there is no MS. authority for a reading which seems preferable to that adopted in the text :—

| | |
|-----|---|
| 209 | οἷ τε, where I should wish to read οἱ δέ. |
| 309 | κτανέοντα, ,, ,, κτενέοντα. |

NOTES.

THE ARMS OF ACHILLES.

1-35. The grief of Achilles when the news of Patroclus' death is brought to him by Antilochus.

1. *δέμας*—'in the similitude of,' cf. xi. 596; so the accusatives *τρόπον*, *δίκην*, and the Lat. *instar*.

αἰθομένοιο—For the form cf. G. § 44, 1.

3. *ὀρθοκραυάων*—For the form cf. G. § 39, 4. An epithet of cattle, l. 573. Probably the rising stem and stern of a ship suggested the outline of a cow's horns; cf. perhaps *ἀμφιελίσσας*, 'curved at both ends,' l. 260, q. v.; so Paley and P. L. Perhaps it may mean, 'with straight yards.' (A.)

4. *τά*—Demonstrative.

5. *ὀχθήσας*—'Vexed,' xi. 403; connected with *ἀχθομαι*.

6. *τί τ' ἄρα*—So i. 8; ii. 761; xii. 409, etc. The *τε* is untranslatable, and corresponds to Lat. *que in quis-que, undique*, etc.

7. *νηστὶν ἐπὶ κλ.*—'Are huddling together at the ships.'

ἀνυζόμενοι—Perhaps connected with *ἀρη*.

πεδίῳ—Used as a locative, 'upon the plain.' P. L.

8. *μή ... τελέσωσι*—'(I fear) that,' ... for this common ellipsis cf. G. § 218, note 2.

θυμῷ—'In my mind,' a locative use.

9. *διεπέρραδε*—Reduplicated aorist from *στ. φραδ*; augmented as well, as in *ἤγαγον*, etc.

11. *ἡλίοιο*. *ἥελιος*=*aFελιος* (a Cretan form *ἀβέλιος* is preserved by Hesychius)—From *aFελιος* came both *ἥελιος* and *ἥλιος*. The loss of *F* is marked by the *η* in *ἥελιος*, and the ' in *ἥλιος*. Cf. also *αὔω*s, and Lat. *ausosa* (*aurora*).

13. *σχεῖλιος*—'Obstinate'; not, as Paley and others, 'unhappy.'

14. *ἔμεν*—Cf. G. § 127, II., note 3. S. G., § 127, II. note 1.

ἔφι—Cf. *βιηφι*, *δχεσφιν* (l. 237), and other forms of the lost instrumental case.

15. *εἶος*=*ξω*s. Curtius says that the oldest form of the word was *ῥος* (Skt., *jā-vat*), from which the later forms were developed [*ῥ-os* for *ῥ-Fos*]. *ξω*s, latest of all.

18 sqq. Cf. the words of Menelaus to Antilochus, xvii. 691-693.

19. *πέσσαι* (*πύθσμαι*)=*πενσε(σ)αι* Att. *πενσει*—The connecting vowel being here preserved, cf. G. § 119, 2, and § 113, 2, note 1.

23. *αἰθαλόεσσαν*—Properly of burnt-out ashes.

25. *νεκταρέφ*—Probably 'scented.'

ἀμφέζανε—'Hung upon.'

τέφρη—Properly 'warm ashes.' Here most likely only dust and dirt is meant.

26. *μέγας μεγαλωστί*—'Great and greatly fallen,' P. L., cf. xvi. 776.

28. *ληίσσατο*—'Gained by forays,' lit. 'made raids.'

29. *ἀκ-ηχε-μέναι*—st. *ἀχε*, strengthened and reduplicated, cf. *ἐδ-ηδο-ται*, *ἐλ-ηλε-δατο*.

31. *πεπλήγοντο*—st. *πλαγ*, not unlike the formation just noticed.

λύθεν=*λύθησαν*, cf. G. § 119, 9. Observe that neuter plurals in Homer do not always take a singular verb; see l. 130.

33-35. Note the changes of subject—*δ' ἔστυγε* (Achilles), *δεῖδτε* (Antilochus), *ἀπάμηνει* (Achilles), and *φμωξεν* (Achilles).

35-147. Thetis, hearing, comes to comfort her son, and promises to get him fresh armour.

39-49. No comment is needed on this list of names: other lists of the Nereids are to be found in Hesiod. Theog. 243-262, and Virg. Geo. iv. 336 sqq.

50. ἀργύφειον—st., ἀργ [ἀργός, ἀργυ-ρος], and φα- (φαος, etc.), so Curtius, i.e., 'white-shining.'

πλήτο—2nd aor. mid.; st. πλα, πλη (πιμ-πλη-μι).

53. εἴδετε—subjunctive. The short connecting-vowel ε instead of η is used, as often in Homer; cf. G. § 119, 12 (a).

54. δυσαριστοτόκεια—'To my sorrow mother of noblest son.' P. L., who compare i. 414.

55. Construe as though the words ἐπεὶ—μαχησόμενον were in a parenthesis; τὸν μὲν and τὸν δέ here refer to the same person.

58. νηυσὶν—is here taken by P. L. as a locative; 'on board the ships.' Possibly, however, it is dative governed by ἐπὶ in ἐπιπροέηκα.

61. ζῶει—by ζάω, cf. σώω by σάω.

62. χραίσμῃσαι—Always with a negative (expressed or implied)='help,' without an acc. of the kind of help rendered, or 'ward off,' with the acc. of thing and dat. of person.

63. ἐπακούσω—The preposition gives the notion of 'hearing to purpose,' 'apprehending.'

ἴδωμι—For the form cf. ἐθέλωμι, i. 549; G. § 119. The 2nd and 3rd persons are commoner in -ησθα, -ησι.

68. ἐπισχερό—'all in a row,' st. σεχ (ἐχω)=ἐπι-σεχ-ε-ρω.

69. ἔρυντο—plqpf.

71. εἶοτο—The common reading is ἐῆος, which was inserted by Aristarchus wherever εἶοτο clearly referred to any other than the third person, and occasionally, as here, was put in unnecessarily, as well as incorrectly. The fact is that εἶοτο (from σφος) originally meant 'own,' without limitation to the third or to any person. Here it is, of course, 3rd person. Buttmann, however, would read ἐῆος = genitive of εἶς, 'good,' 'brave,' while P. L. always read εἶοτο.

76. ἀλήμεναι—'congregari,' εἰλέω, ἔλσαι, ἐάλην, ἔελμαι, etc., from root Feλ, to 'press,' 'hem in'; cf. ll. 287, 294, and distinguish from εἰλώω (l. 522), to 'wrap up,' 'roll round.'

77. ἀεκήλια—Not equivalent to δεικέλια (ἀ-εικελος), but from ἀ-εκηλος, meaning either 'unrestful' or 'undesirable' (the same root as ἐκών, ἐκηλος).

80. τῶν—Demonstrative, so τόν (l. 82).

ἦδος—Always with an (implied) negative, cf. i. 577.

85. ἔμβαλον—i.e., Thetis had no chance of resisting, cf. l. 432.

88. νῦν δέ—Either supply 'the gods,' as it is, ἔμβαλον (when τόν will be relative), or make τόν demonstrative. The mood of εἴη would favour the former, but does not necessarily forbid the latter; cf. l. 308, where the optative expresses the more improbable contingency.

89. ὑποδέξαι—Cf. on πείσσαι, l. 19.

93. ἄλλα—Elsewhere 'prey.' Here 'price for preying on, slaying,' abstract for concrete.

Μενοντιάδω—For the form cf. G. § 39, 3.

95. οἷα = ὅτι τοιαῦτα, as often.

100. ἀρῆς—'Harm,' not the same as ἄρῃ, prayer, curse.

δῆσεν—In this sense here a Homeric ἀπαξ λεγόμενον. δεῖ, ix. 337 only, 'he stood in need of me.'

101. νόμοι—Future signification, as often, cf. l. 136.

νῦν δέ—Resumed at l. 114.

104. ἐπόσιον ἄχθος ἀρούρης—So Achilles says in Racine's Iphigenia, '*de la terre inutile fardeau.*'

106. δέ τε—'But, at the same time.'

107. ὥς = ut, 'would that.' Anger is compared in sweetness to honey, in rapidity of growth to smoke.

109. κατὰ λειβομένοιο—i.e., from a tree, or down the throat.

111. ὥς—'(I say anger), for.'

112. προτερέχθαι (προτεύχω)—Achilles has made this remark before, xvi. 60, and he repeats it, xix. 65.

114. κίχλω—2 aor. subj., cf. G. § 126, 7 (b). S.G., § 126, 2.

117. οὐδὲ γὰρ οὐδέ—'For neither did even Hercules,' P.L. The first οὐδέ is the connecting link with the previous clause; the second emphasizes βῆ Ἡρακλῆος.

118. ἔσκε (εἰμι)—G. § 127, I. note 2.
121. ἀρόλην—Not from αἶρω, but root ἀρ (ἀρ-νυ-μαι, etc.).
122. βαθυκόλπων—The garment fell in folds over the girdle, so as to conceal it, 'deep-girdled.'
124. ἀδινόν—Used of bees = 'restless'; here 'unceasingly.' ἐφείην—'Impel,' 'urge.'
125. δηρόν—i.e., fifteen days.
128. ἐτήτυμον—Adverb. Understand 'thou hast spoken.'
130. Cf. on l. 31.
133. ἐπαγλαϊσθαι—Only used here in Homer: from the same root as ἀγάλλομαι. This form looks like an 'Attic' future, and may bear on the question of the age of the poem.
134. καταδύσσο—Aor. imperat. mid., from ἐδυσόμην, the 'Epic aorist'; inflections of 2nd aor. joined to 1st aor. stem, cf. G. § 119, 8. Note that the rule that μή in prohibitions is followed by pres. imperat. or aor. subj. (G. § 254) does not hold good in Homer, cf. iv. 410.
135. ἔδει—For the form cf. G. § 113, 2, note 1, and § 119, 2; for the omission of δν (κε) cf. G. § 239, note 1.
136. νεύμαι—Future sense, cf. l. 101; for the contraction cf. G. § 120, 2.
138. νῆος—Gen. governed by πάλω, cf. xx. 439.
144. δόμεναι—For the form cf. G. § 126, 9.

παμφανόνωντα—These Homeric forms are hard to explain; cf. G. § 120, 1 (b). When α and ο meet, α is assimilated to ο, and ο is generally lengthened. Παμφανά-οντα becomes παμφανο-οντα, and then παμφανό-ωντα. Sometimes both vowels are lengthened (ἡβώωσα), sometimes the first (μνώνοντο), the latter only, so far as can be seen, *metri gratia*.

147-242. Achilles, instigated by Iris, mounts the edge of the ditch, shouts thrice, and puts the Trojans to flight.

147. ἦϊν—Cf. G. § 127, II. note 3.

ἐνείκει—From st. ἐνεκ, strengthened (a) nasally ἤνεγκα; (b) by vowel intensification ἤνευκα.

149. *θεσπισίω*—‘Astonishing,’ either in a good or bad sense. Cf. *θεσ-φα-τος*, *θε-σπ-ις*, *θε-σκ-ελο-ς* (cf. *ἴσκειν*, *Od.* xxii. 31).

ἀλαλήτω—Properly a ‘war-cry’; here a cry of fear; *Od.* xxiv. 463, of joy.

150. *φεύγοντες*—In meaning equivalent to ‘being put to flight’: hence *ὕφ’ Ἑκτορος*.

151. *οὐδέ κ.τ.λ.*—The apodosis of a sentence which has no protasis expressed, though it is explained by ll. 165, 166.

περ helps *οὐδέ*—‘Not even Patroclus’ body itself would have been rescued.’

153. *λάος τε καὶ ἵπποι*—i.e., infantry and chariots.

155. *ποδῶν*—Cf. *G.* § 171, 1, note.

156. *ἐλκόμεναι*—For the form cf. *G.* § 119, 14.

157. *θοῦριν*—Connected with *θρωσκεν*, root *θορ*, ‘impetuous.’
ἐπιαιμένοι—From *ἐπι ἔννυμ*.

158. *ἀπεστυφάλειαν*—‘Forced back,’ cf. xvi. 703.

ἔμπεδον—‘Firmly.’

ἀλκί—A dative of which the other cases are supplied by *ἀλκή*.

159. *ἐπαΐσσασκε* and *στάσσκε*, cf. *G.* § 119, 10, § 126, 5.

162. *δίεσθαι*—Transitive, so xvii. 110; but intransitive, xxiii. 475, etc.

164. *δειδύξασθαι*—Transitive; intransitive ii. 190.

165. Here is resumed the thought which was first suggested in l. 151, and left incomplete.

167. *θωρήσσεσθαι*—Infinitive of purpose dependent on a word of command to be supplied from *ἀγγελος*, *G.* § 265, and note.

168. *κρύβδαι*—For the case dependent on it cf. *G.* § 182, 2. The reason for this secrecy was that in viii. 5-27, Zeus had forbidden the gods to take part in the contest, and had hitherto given glory to Hector.

170. *δρᾶω*—See on *καταδύσσει*, l. 134.

ἐκπαγλότατε—Cf. i. 146. Equivalent (or nearly) to *θαυμαστός*, ‘wonderful.’

173. ἀμυνόμενοι—*sine casu*.

τεθηῆσθαι—For the form, cf. G. § 110, iv. note 3.

175. ἐπιθύουσι—Probably from ἐπι-θύω (root θεF, θέω, θώ-σμαι), not ἐπ-ιθύω. The ι is lengthened in arsis. Note the Homeric love of simple construction, the indicative used where a participle would be expected.

176. μέμονεν—Connected with μένος, Lat. *mens*, 'is eager.'

ξ is used as a demonstrative in Homer, never in Attic, cf. G. § 144, 2 (b).

ἀνάγα—Present formed from perfect ἀνωγα, cf. ἐστήκω, etc.

177. σκολόπεσσι—In xv. 344 used of the palisades round the Greek camp; here it must refer to the walls of Troy, topped with palisades.

ἀνά—takes dat. only in Epic and Lyric poetry, cf. i. 15; xv. 152.

178. ἀνα—'Up!' cf. ix. 247.

σέβας—Like Lat. *religio*, 'feeling of awe,' 'scrupulousness,' hence 'shrinking.'

179. μέληθρα—So xiii. 233; xvii. 255, where Menelaus expresses the same thought. The advice of Iris here is inconsistent with that of Thetis, l. 134.

180. ἥσχυμένος—Irregular assimilated form of ἥσχυσμένος.

νέκυσ—may be nom., in which case the υ is lengthened in arsis, or acc. for νεκύας (quite regular, cf. G. § 53, 2) after ἐλθῃ.

183. ἧ—Subj. of deliberation.

ἐκαίνοι—Either strictly demonstrative, as is most likely, or, according to the later usage, 'the other side,' 'the enemy.'

190. πρὶν ἵδωμαι—For the omission of ἄν (κε), cf. G. § 240 1, and § 239, note 1.

191. στήθεο—Cf. ix. 241, nearly always takes fut. infin. It is derived from a secondary form of the root στα, to stand, and means to 'promise,' or 'undertake.' In the *Odyssey* (e.g., xi. 584) it sometimes means to 'make as though,' 'pretend.'

192. ἄλλου οὐ τευ—sc. τεύχεα, or else attracted by the following genitive τεῦ.

τεῦ—In this indirect question we should expect δευ. τεῦ for τίνος cf. Od. xxiv. 256.

195. δηῖδων—*sine casu*.

197. ἔχονται—See on l. 31.

ἔδμεν—st. ιδ, cf. G. § 127, vii. note.

ῖ for ὅτι, cf. G. § 249, 2.

198. αὐτως—‘Just as you are,’ cf. xxiii. 268.

199. αἶ κε ‘(to see) if perchance.’

200, 201. Repeated from xi. 802, 803, and xvi. 42, 43.

τειρόμενοι ἀναπνεύσωσι—For the participle cf. G. § 279, 1.

δέ τε—‘And you know there is but brief breathing-space in battle’ (so that you ought to do what you can).

203. ἀμφί-βάλε (τί τιμι)—The same construction occurs Od. xiv. 342; but the double accusative is more usual.

θυσανόεσσαν—Cf. v. 738. The θύσανοι, ‘tassels,’ or ‘fringes,’ are described (ii. 448) as fluttering (ἡρέθονται): θυσανόεις means ‘fringed’ or ‘tasselled.’ The ægis was a vast shield, constructed by Hephæstus (xv. 309), belonging to Zeus, and employed by him, and also by Phœbus and Athene, for spreading terror among men. Athene especially is spoken of as assuming it (ii. 448; v. 738; Od. xxii. 297) with terrible effect.

206. αὐτοῦ—i.e., νέφους, or perhaps Ἀχιλλέως.

φλόγα—The flame on Achilles’ head is compared to that which is seen (but not till after sunset, l. 210) from the beacons lit by besieged islanders.

The difficulty of the passage lies in the reading οἱ τε (209), which must refer to the besiegers. οἱ δέ would mean the besieged, and would make much better sense, but it is unsupported by MS. authority.

207. καπνός—See πυρσός (l. 211) for the real comparison, which is not to the smoke, but to the bright flame.

208. ἀμφιμάχωνται—For the mood cf. G. § 233, note 2.

209. κρίνονται—‘Contend,’ cf. ii. 385.

ἀσπεος ἐκ σφετέρου—according to the reading of the text, must be rendered 'away from their (the besiegers') city.' If οἱ δέ is read, it will mean 'from the walls of their (the besieged) city.'

211. ἐπήγρμιοι—'One after another' in rows, cf. ἐπασσύ-τεροι; but the derivation is uncertain, though the connection with ἡτριον, 'warp,' seems natural.

213. ἀρής—Cf. on l. 100.

215. στή ἐπὶ τάφρον—Motion is implied, 'took his stand at the ditch'; ἔων being added in explanation.

ἀπὸ τείχεος—'At a distance from the (inner line of) wall.'

216. πυκινὴν—As often (ii. 55, etc.), 'prudent,' 'sagacious,' from the literal meaning of 'deep,' 'close.'

ἐφετμήν—l. 134.

217. ἦνσε—The imperf. αἶε is found xi. 461.

219. ἀριζήλη—The five intensive prefixes should be kept in mind, ἀρι-, ἐρι-, δα-, ζα-, βου-. This word is from ἀρι-δυηλος, ζ representing δυ regularly (cf. ἔξομαι=ἐδ-γο-μαι): δυηλος (δῆλος) is for διF-ηλο-ς (cf. ἐκ-ηλο-ς), according to Curtius.

σάλπιγξ—It is noticed by the commentators that Homer only twice speaks of the trumpet: here in a simile, and again (xxi. 388) in a metaphor, and it is inferred that the poet purposely avoided the inconsistency of mentioning the trumpet as in use in the heroic age, when it was unknown. Not so Virgil, *Æn.* ii. 313, '*clamorque virum, clangorque tubarum.*'

220. περιπλομένων—περιπέλομαι. For the form cf. G. § 109, 7 (b) 2, and catalogue of verbs. This word is connected by Curtius with the Latin *colo* ['to be busy about' anything], and with αἰ-πολος, βού-κολος, κ.τ.λ.

δηλὼν ὑπο—Either ἴσχε is virtually a passive (cf. above l. 150), or ὑπό is here (as in xvi. 277) 'by reason of.'

θυμοραιοστέων—For the ε substituted for orig. α of the stem, cf. G. § 39, 4.

222. δπα (= φοπα)—The same word as νοα.

χάλκεον—(Here of two terminations) an epithet clearly chosen with reference to σάλπιγξ.

223. *δρίνθη*—The same idea of confusion is expressed by this word xv. 7. It is more commonly used of anger.

224. Note the intelligence attributed to the horse; cf. the description in the book of Job, ch. xxxix. vv. 19-25.

225. *ἐκπληγεν*—cf. l. 31, and xiii. 394, for the form *-πληγ-*, instead of *-πλαγ-* (*ἐπλάγεν*); for the 3rd pl. cf. G. § 119, 9.

227. *ἔδαιε*—Note the tense, 'was its kindler,' cf. *ἐπεμπε*, l. 237. In both cases the aor. or plqpf. would be more natural.

230 sq. Twelve of the bravest Trojans perish, crushed by each other's chariots, or pierced by each other's spears. Note the use of *σφοῖς* = 'each other's,' and of *ἀμφί*, referring properly to the spears only, but applied by a kind of *zeugma* to the chariots also, where *ὑπό* would have been more appropriate.

233. *ἀμφέσταν*—Cf. G. § 126, 4.

236. *φέρτρῳ*—*ἄπαξ* λεγ. in Homer, and does not occur again till Polybius (Lat. *feretrum*).

240. This day began xi. 1, so that it has occupied seven books, and yet is preternaturally shortened.

242. *ὁμοίου* (ῖ)—To be distinguished from *ὁμοίος* 'similar,' 'like.' This word means 'common to all,' 'shared by all,' iv. 315. Cf. the form *γελοῖος* (ii. 215) by *γελοῖος* [where, however, there is no distinction in meaning].

243-367. Deliberations of the Trojan leaders. The Greeks mourn for Patroclus. Zeus rebukes Hera for helping the Greeks.

244. *ὑφ' ἄρμασιν*—Seems to be equivalent to (Att.) *τοῖς ὑφ' ἄρμασιν*; cf. xvi. 246, which is even more involved.

245. *πάρος*—Uses the same construction as *πρὶν*, cf. G. § 240, 2.

248. *δηρόν*—Cf. l. 126.

249. *πεπνυμένος* (*πνέω*)—For the connection of idea cf. Lat. *animus* and *anima*; cf. also perhaps *πνυτός*.

250. *δρα* by later *ἐώρων* (= *Fop*, Lat. *ver-eor*) should be remarked.

For the character of Pulydamas, always prudent and calculating, cf. i. 343; xii. 310.

253. ἰῆ—Cf. G. § 77, note 1.

254. φράζεσθε—‘Consider’ ἀμφί ‘on both sides of the question’ (or past and future).

256. εἰμέν—Cf. G. § 127, note 2.

258. ῥηίτεροι—Cf. G. § 73, 1, 9. The positive in use in Homer is ῥηίδιος.

πολεμίζειν—As we say colloquially, ‘easier to fight with.’ The strict construction would be ῥηίτερον ἦν πολεμίζειν Ἀχαιοὺς, cf. xxiv. 243.

259. χάλεσκον—Cf. G. § 119, 10. There seems no iterative force here.

θοῆς—Cf. G. § 39, 5. ἐπὶ—cf. G. § 191, vi. 2 (2).

ιαίων—‘Bivouacking,’ as in ix. 325.

260. ἀμφιελίσσας—‘Curved at both ends,’ or ‘on both sides,’ cf. ὀρθοκραίρων, l. 3; or perhaps ‘rolling both ways’: the first explanation seems best.

261. δειδουκα—root δι, δει-δοι-κα by δει-δι-α; for the intensified reduplication of εἰ-οικ-ύϊαι l. 418, ποι-πνυ-ω l. 421.

262. οἶος—Cf. l. 95 = ἐπεὶ τοιοῦτος.

264. δατέονται—‘Divide equally between them the spirit of the battle’ [or perhaps fight ἐν μέσῳ, equidistant from Troy and from the Greek camp].

265. περὶ—i.e., ‘to win’ the city, generally used of the defenders ‘to save’ it.

266. ἴομεν—Cf. on εἶδete, l. 53.

268. ἄμμε—Cf. G. § 79, note 2.

ἀμβροσίη—‘Sent by the gods’; for the form ἀμβρόσιος by ἀμβροτος, cf. πλούσιος by πλούτος.

270. ἀσπασίως—i.e., ‘he will be glad to get to Ilium.’

272. αἶ γὰρ δὴ, κ.τ.λ.—‘Would that this might take place far from my hearing’; i.e., I hope I shall not be there to see it.

274. σθένος—Not ‘our forces,’ but ‘our strength’; i.e., our strength will lie in counsel.

275. *σάνιδες*—‘Doors fitting upon the gateways’: the woodwork as distinct from the posts.

δραρυῖαι by *ἀρηρώς*—cf. *τεθαλυῖα* by *τεθηλώς*; the short vowel in the feminine, cf. G. § 110, IV. (a) note 4. The sense is neuter, almost passive.

276. *ἐξευγμέναι*—i.e., *δικλίδες*, or folding-doors, fastened with a bolt (*ζύγον*) across them like a yoke.

εἰρύσσονται—fut. of *εἰρύομαι* (= *ἐρύομαι*) to protect. Possibly distinct from *ἐρύομαι*, ‘to draw to oneself,’ and connected with Lat. *servo*.

278. *στησόμεθ’ αἶμ πύργους*—Cf. on l. 215.

279. *ἄμμι*—Cf. G. § 79, note 2. *περὶ*—Cf. on l. 265.

281. *ἄση*—*ἄω*. Cf. probably Lat. *sa-tis*, *sa-tur*.

284. *ὑπόδρα(κ)*—Cf. *ξ-δρακ-ον*.

286. *ἀλήμεναι*—*ἐλμένοι* (287), [= *FeFeλμένοι*], *ἔσαι* (294), cf. on *ἀλήμεναι*, l. 76.

αἰθῆς—Again (as they used to do), cf. v. 788.

288. *μέροπες*—Only used as an epithet of men. Various renderings are—(1) ‘articulately-speaking,’ from stem *μερ*, to divide, and *δψ*, voice; this is now generally rejected. (2) ‘mortal,’ from the same root as *μόρος*, *mors*. (3) From stem *μαρπ*, to grasp; which would give much the same sense as *ἀλφησταί*, ‘acquisitive.’ This, on the whole, seems best.

289. *μυθέσκοντο*—Cf. l. 259.

292. *περνάμενα*—Cf. xxii. 45; xxiv. 752. *πέρνημι* is connected with *περάω* (to carry over, sell), and with *πιπράσκω* (I bring to myself; i.e., buy), Lat. *pretium*, and means (1) to carry across; (2) to barter or sell.

293. *ἀγκυλομήτεω*—For form cf. G. § 39, 3.

295. *μηκέτι*—A familiar instance of false analogy in formation, the *κ* being taken from *οὐκ-έτι*, and having no business here.

299. *ἐγρήγορθε*—As if from *ἐγρήγορ-σο*, pf. imper. pass.

300 sq. Pulydamas being rich, should give his wealth to the people to consume as a public stock.

ἀνιάζει—Is troubled (by anxiety about his riches).

ὑπερφιάλως by ὑπερφύης—For the ι by υ, Buttmann and Curtius compare σιάλος by σύς, μολιβδός by μολυβδός.

301. ἐπαυρέμεν—For the form cf. G. § 119, 14. Epic aor. meaning to 'win,' or 'enjoy.'

βέλτερον—Cf. G. § 73, 1, 1.

καταδημοβορήσαι—Cf. on l. 258.

304. ἐγείρομεν—Subjunctive, cf. on l. 53.

305. ναύφιν—Properly locative: here in meaning a genitive. Cf. ἐπ' ἐσχάροφιν.

306. ἐθέλῃσι—φέρῃσι (308), cf. G. § 119, 12 (a).

308. φέρῃσι—φεροίμην. The subjunctive expresses the more probable; the optative, the remoter contingency; cf. on l. 88. The more desirable is put as the less likely event, cf. xxii. 246.

309. ξυνός—So xv. 193.

κτανέοντα—Probably κτενέοντα (fut.) should be read. Two stems are found—(1) κτα—, ἔκταν [cf. G. § 125, 3], κτανέω. (2) κτεν-, κτεινω (=κτεν-ι-ω), cf. G. § 108; iv. 2 (a). If κτανέοντα is a future, it is quite irregular; but if we retain the reading, it must be so construed.

κατέκτα—For the gnomic use of the aorist, cf. G. § 205, 2.

312. ἐπρήνησαν—Att. -εσαν. In later Greek ἐπαινέω governs the accusative.

μητιδώντι—Cf. on l. 144; but γοῶντες (l. 315) follows the Attic contraction.

316. ἀδινού—'Vehement,' cf. on l. 124.

318. λῆς—Probably a lioness is meant (in spite of φ), cf. xviii. 133. ἡυγένειος, an epithet of the lioness, rather than of the lion: his mane, her beard are conspicuous.

319. ἐλαφήβολος—Here any hunter, not only a stag-hunter; cf. the phrase νέκταρ οἰνοχοεῖν, i. 598.

320. πυκινής—Here literal; cf. the metaphorical meaning, l. 216.

321. ἐπῆλθε—For the tense cf. on l. 309.

ἐρευνῶν—Added in explanation, cf. ἰων, l. 215.

322. *δριμύς*—Piercing, keen; (1) of missiles; (2) metaphorically, as here.

ἐξέροι—The optative is, perhaps, in sequence to the aor. *ἐπῆλθε*; but probably denotes the remoteness of the contingency, cf. on l. 308, etc.

324. *ἡματι*—For *ημαρ* by *ἡμέρα* (Aeolism), cf. *ἀμυδῖς* by *ἀμα*, *ἰδυς* by *ἰδρως*, *ἦδος* by *ἦδομαι*, *οὔδας* by *οὔδος*.

326. *Ὀπόεντα*—Patroclus came from Opus, though he was temporarily an exile in Phthia, cf. xi. 765.

ἀπάξειν—Bring back, so *ἀποδίδωμι*, etc.

328. *πέπρωται*—by Lat. *pars, portio*; cf. the double use of *μοῖρα* (1) share, (2) fate.

ἐρεῦσαι—From *ἐρεῦθαι*; stem *ἐρυθ*, to redden.

ὁμόλην = *τὴν αὐτήν*.

334. *κτεριῶ*—Lat. '*justa facere*,' often in the phrase *κτέρεα κτερεῖζειν*, 'bury with due honour.'

ἐνεῖκαι—infin.; note the accent, and cf. l. 147, and G. § 22, note 1.

335. *μεγαθύμου*—Epithet of *σεῖο*, which is the objective genitive after *φωνῆος*.

φωνῆος—For form cf. G. § 53, 3, note 1.

337. *σέθεν*—Causal genitive; cf. G. § 173, 1.

338. *τόφρα*—'meanwhile.' *αὔτως*—Cf. l. 198.

341. *βίηφι*—Cf. on l. 14. *καμόμεσθα*, 'won by toil,' in iv. 187, etc. = 'to make.'

342. *πείρας*—An irregular feminine of *πίων*. No corresponding masculine form exists.

343. *ἐκέλετο*—Reduplication + augment, cf. *ἤγαγον*, *διεπέφραδε*, etc.

345. *ἀπολούσειαν Πάτροκλον βρότον*—For the double accusative cf. G. § 164, note 1, and Od. vi. 224, *χρῶα νίξετο δλμην*.

346. *κηλέφ*—Cf. viii. 217; stem *καF*, *καίω* (*καFιω*), *ἐκηα*, *κᾶλων* (wood), etc.

348. γάστρην—Elsewhere γαστήρ.

ἄμφεπε—‘Enveloped.’ ἔπω properly means ‘to go after’; Lat. *sequor*, root *sak*.

349. ζῆσεν—stem *ζεσ-*, *ζέ(σ)ω*.

ἦνοπι—Always used as epithet, cf. χαλκός, like νῶροψ. Curtius says we may give any meaning that suits brass, according to the Homeric conception of brass.

350. λίπ’ [λιπ-αρός, ἀ-λείφ-ω] always occurs with ἐλαίῳ, exc. Od. vi. 227, λίπ’ ἀλείψεν. The vowel elided is α, cf. Thuc. i. vi, λίπα ἀλείφεσθαι. It is either a substantive (1) an old instrumental case, P. L.; (2) a neuter plural used adverbially (Paley), or an advrb. Tr. ‘with shining oil’; literally ‘unctuously with oil.’

351. ἐννέωροιο—ἐννέ-ωρ-ος, ‘nine seasons old.’ εῷ suffer synizesis.

352. ἑανῶ—The substantive εἶνός, without doubt, means a garment; from the root *Fes* (ἐννυμι [ἑσνυμι], vestis, etc.). About the adjective εἶνός there are doubts. Buttmann separates it, and comparing l. 352 with l. 613 (ἐανοῦ κασσιτέροιο), and other passages, assigns to it the meaning ‘flexible,’ ‘soft,’ and connects it hesitatingly with ἐάω. But Curtius asserts the connection with *Fes*, as it will in all cases bear the meaning ‘to be worn,’ ‘covering,’ and this seems by far the simpler explanation. Cf. the Sanskrit *vasanam* (‘clothes’), *vasānas* (‘covering,’ adj.). The formation is like that of ἀ-μεν-ηρό-ς.

λιτί—‘cloth’ (λίτα is the only other form found), possibly connected with λινον.

353. φάρει—A ‘sheet,’ ‘shroud,’ over all.

357. καὶ ἔπειτα—Indignant: ‘so after all’ (in spite of my orders) ‘you have done it.’ For the omission of the object cf. τελέσσαι, l. 362.

361. ποῖον τὸν μῦθον—‘What a word is this that thou hast spoken.’

362. καὶ μὴν δὴ πού—‘Verily, I suppose.’

364. ἔμμεν—Yet another form of the inf.; cf. G. § 127, note 2.

These two lines are repeated from iv. 60, 61.

365. ἀμφοτέρων—'In both ways'; cf. G. § 160, 2. The dative γένῃ follows, instead of the accusative.

368-477. Thetis goes to Hephaestus, and asks him to make new armour for Achilles. He readily consents.

369. ἱκανε—Same root as οἶκος [*Fik*]; Lat. *vicus*.

371. κυλλοποδίων—'Crook-footed,' P. L. κυλλός, from the same root as κυρτός; Lat. *curvus*. Cf., perhaps, ἀμφιγυήεις: see on l. 383.

372. ἐλίσσόμενον—Connected with ἐλώω, to wind, etc.; here lit. 'turning himself about,' i.e., going round from one bellows to another. P. L. compare Lat. *versari*.

373. εἰκοσι πάντας—'Twenty in all.'

374. ἐστάμεναι—Pf. inf.; cf. G. § 126, 9. For this use of the inf. cf. G. § 265.

375. πυθμένι—Dat. of remoter object, cf. G. § 187.

ἐκάστω—Dat. commodi, cf. G. § 184, 3.

378. οὐατα—'The handles'; for the form cf. l. 272. 'They were so far finished; but' . . . etc.; i.e., they were finished all except the handles.

379. δεσμούς—'Rivets'; or, perhaps, ornamental chains.

κόπτε—'Was forging.'

380. ἰδυίῃσι by εἰδυίαις; cf. ἰδόμεναι by εἰδέναι.

382. χάρις—Grace is here assigned as a wife to Hephaestus; possibly allegorically, as expressing the association of grace and beauty with works of art (Gladstone). Elsewhere (e.g., Od. viii. 266 sqq.) Aphrodite is Hephaestus' wife.

λιπαροκρήδεμνος—κρηδεμνος from κάρα and δέω (cf. διάδημα), is a short veil or headband.

383. ἄνυι—'Was the husband of'; cf. on the imperfects in ll. 227, 237.

ἀμφιγυήεις—Two renderings are given (1) ambidexter (γυῖον); (2) halting on both legs (P. L.), from root γυ, to curve [γυρός, 'bent']; cf. l. 371.

384. φθ—'Grew in her hand'; i.e., clasped it tight—so often.

385. **Θέτι** = **Θετιδ**-, hence the long vowel.

δα = **δομ**-, frequent in Homer; cf. i. 426, etc.

386. **πάρος**—with the present, cf. xii. 346; and the regular use of **πάλαι** in the same way, translated in Eng. by the perfect, 'thou hast not heretofore frequented.'

θαμίζεις—P. L. compare Lat. *frequentio*.

αἰδοίη—(1) 'bashful,' Od. xvii. 578; (2) 'revered,' as here. It is applied to all connected, either by relationship or by ties of obligation (A.)

387. **θείω**—Cf. **βείω**, **έφείω**; the vowel of the stem is lengthened; cf. G. § 126, 7 (b).

389. **καθεῖσεν**—**έζω**.

390. **θρήνυς**—A footstool; cf. **θρᾶνός**, a 'seat,' and **θρόνος**.

392. **ᾄδε**—Rendered by the Scholiast, 'just as you are': better, 'this way.' *hithere*

394. **δαινή**—'Venerated,' as in Od. viii. 22.

395. **τήλε**—i.e., in Lemnos, i. 593, where the **Σίντιες ἄνδρες** are said to have cared for him.

396. **λόγητι**—Connected with **λ-μερος**; root **ls**, of which the **σ** is preserved in the rough breathing of **λμερος**, and probably in **Ἴσμαρος**, **Ἴσμήνη**.

κυνώπιδος—'Shameless that she is.'

397. **κρύψαι**—'To put me out of sight'; compare the treatment to which **Œdipus** and others were subjected.

398. **Εὐρυνομή τε Θέτις τε . . . ὑπεδέξατο**—Note the use of the singular number in spite of the **τε . . . τε**; and the way in which **Eurynome**, though named before **Thetis**, is taken up in the next line.

399. **ἀφορρόου**—Because the earth was regarded as a disc, and ocean as a river which flowed round it, and so back into itself.

400. **εινάρες**—Cf. also Ionic **ειναρος**, **εινάκις** for **ένν**.

401. **πόρπας** (**πείρω**)—Brooches or buckles; **έλικας**, spirals (prob. bracelets); **κάλυκας**, perhaps cupshaped earrings; **ὄρμους**, necklaces (root, **σερ**, **σειρα**; Lat. *series*).

401. σπῆι—The oldest form would be σπε-ε(σ)-ι: Homer contracts εε into η (σπῆι). Attic εἰ into ει (σπεει). Cf. φιλήμεναι for φιλεέμεναι. In σπέσσι the σ is doubled by compensation for the loss of one ε. The word is connected with Lat. *specus*, and possibly comes from root *skap*, to spy.

403. μορμύρων—'Roaring'; Lat. *murmur*.

δοσπετος—'Immeasurable.'

405. ἴσαν for *Φιδσαν* (P. L.)—A plqpf. formed directly from the root, without reduplication; for the ι cf. ἴσασι.

406. ἤ—Demonstrative 'she.' τῷ, 'therefore.'

χρέω—Strictly a monosyllable; cf. xi. 606. τί δέ σε χρέω ἐμείο.

407. ζωάγρια—'Price for saving life'; cf. Od. viii. 462.

ξυνήγρια by *ξείνγρια* (387)—Cf. *ξυνήγρια* (i. 124) by *ξυνείγρια*.

409. ἀποθείομαι—2nd aor. subj.; cf. on l. 387, and for the ο on l. 53.

410. αἰήτου—Cf. *δήτον* (ἄ) xxi. 395. A doubtful word, ἀπ. λεγ.; (1) from *ἄω* (satio) = *ἄατος*, 'invulnerable'; (2) 'huge,' from *ἀγ* (*δγαμαι*, etc.), and so connected with *αἰνός*; cf. *ραίω*, from root *Φραγ* (*ρήγγνυμι*); (3) 'panting,' from *δημι*. Of these (2) makes perhaps the best sense, but none are satisfactory.

411. χωλεῖων—Agrees in sense, though not in grammar, with *πέλωρ*.

ῥέοντο—st. ῥω. Used of violent motion; possibly connected with Lat. *ruo*.

417. ἐπό—'At hand.'

ἀραιά—'Shrunken.' Used Od. x. 90, of an entrance = 'narrow.'

412. φύσας—He turned the bellows away from the fire.

414. ἀπομόργνυ—*μόργνυμι*. Cf. *ἀμοργή*, 'dregs'; root *μεργ*.

418. δοικυῖαι—P. L. comment on this unique form of *δοικυῖαι*, 'which,' say they, 'should probably be written *δοικ-*; for *FeFouk-*, cf. *ἤκτο* by *εἰκτο*, with compensatory lengthening of ε for loss of the second F.' But will not ε represent this 'ening, as well as η? Curtius gives *Fix* as the probable *εἰκω*, *δοικα*, and compares the Lat. *ad vicem*, 'like.'

420. ἔργα—i.e., 'household duties'; skill in weaving, etc.

421. ὑπαιθα—Cf. xv. 520; xxi. 255, is equivalent in meaning to ὑπό. ὑπαι (cf. χάμαι, etc.), is a locative; -θα, -θε, -θεν, a suffix. Cf. προπάρουθεν, εἶτα, ἵτα, all expanded locatives.

ἐποίνων—Root πνυ, reduplicated and reduplication intensified; cf. δει-δι-α, δει-δοι-κα. Meaning lit. 'puffed'; i.e., bustled or hurried.

ἔρπον—'Going with difficulty'; connected by Curtius with root *Fer*; Lat. *verro*. (δπαυράω, ἀπούρας (ἀπόφρας), ἀποφέρσειε, etc.).

427. τετελεισμένον—Two renderings: (1) 'if it is a thing which has already been done' (and therefore can be done again); (2) 'if it has been already accomplished (in the designs of fate),' Butcher and Lang. I prefer the first.

431. πασών by ἀλλάων and ἀλιάων—Cf. G. § 39, 4 (applicable, of course, to adjectives, as well as substantives).

434. πολλά μάλ' οὐκ ἐθέλουσα—i.e., μάλα ἔκουσα; πολλά is strengthened by μάλα.

435. ἀρημένος—Cf. Od. xviii. 53. ἄνδρα γέροντα, δὴ ἀρημένον, Probably, as Paley suggests, connected with *areo*, and meaning 'dried up,' 'wasted away.'

ἄλλα δέ μοι νῦν—sc. κήδεά ἐστιν, or ἀλγε' ἔδωκε, ll. 430, 431.

436. τραφέμεν—2nd aor. inf. act.; cf. xxi. 279. ἔτραφε, 'grew up.' P. L.

437-443. = ll. 56-62.

444. κούρην—A curiously abrupt beginning. One MS. has κούρην δ'; cf. xi. 627.

446. τῆς—Causal gen.; cf. G. § 173, I.

ἔφθιν—But Od. ii. 368, φθίης. Either impf.; cf. φθίω, or more probably (from the ῥ), 2nd aor. of φθίνω. It is a question whether the word is transitive or intransitive. P. L. compare Od. x. 485, φθυνύθουσι φίλον κῆρ, and regard it as transitive; but elsewhere the fut. and 1st aor. alone are transitive, and it seems more natural to regard φρένας as acc. of respect.

447. ἐέλεον = ἐφέελεον—Cf. on l. 76.

449. περικλυτά δῶρα—Cf. ix. 121 (Agamemnon's offer). In ix. 261, Odysseus conveys the offer to Achilles.

451. ἴσσε—From ἔσσυμι [*Fessumi*], cf. xvi. 680.

453. πᾶν ἡμᾶρ—i.e., from noon onwards.

457. ἐθαῖσθα—Active; cf. G. § 119, 12 (d).

458. υἷεῖ ἐμῷ ὠκυρόφῃ—υἷεῖ is scanned by Paley as a monosyllable; but it is better to suppose synizesis of ἐμῷ ὠκ.

δόμεν—2nd aor. inf. act.; cf. G. § 126, 7.

τροφάλειαν—A helmet with a bored φάλος; i.e., with holes in it to receive the plumes. The φάλος was, probably, a ridge running over the top of the helmet from back to point, like that on a fireman's helmet. There might be several of these (e.g., τετραφάληρος). In it was fixed the plume. τρυ-, from root *τερ*, cf. τρύω, τρύμα.

459. ἐπισφυροῖς—Clasps round the ankles, as iii. 331; or plates to protect the ankles.

δραρυίας—Cf. on l. 275.

460. δ—Here δε.

463. μελόντων—Imperative. For the pl. num. cf. ll. 31, 130.

464. αἶ γάρ, κ.τ.λ.—‘Would that I could as surely keep him out of death's way, . . . as he shall have . . .’

465. ἱκάνοι—For this assimilation of the mood of the verb of the temporal clause to that of the leading verb *δυναίμην*, cf. G. § 235, 1.

466. παρέσσεται—One would expect the first person; e.g., a word like *παρέξομαι*, which is, indeed, a various reading of some grammarians; but the middle voice is rather curious.

τις κ.τ.λ.—‘One of many men’; i.e., ‘many a one of the multitude of men.’ P. L.

αὔτε—Like *αὐθις*, ‘hereafter’; cf. i. 340; ii. 225, 370, etc. The word literally means, ‘on that occasion.’

469. ἐπὶ πῶρ ἔτρεψε—Cf. above, l. 412.

470. χοάνοισιν—‘Melting-pots,’ or ‘crucibles.’

471. εὐπρηστον—‘Well-blown,’ *πρήτω*. The meaning of the root *πρα* is to puff or spout out; and it is used of air, i. 481; Od. ii. 427, and here. Of liquid, xvi. 350 (blood); i. 433 (tears); of fire, *πύμπρημι*.

ἀντημήν—Root, *αἶ*, *ἀηρ*; Aeolic, *αἶηρ*, *ἀφερμα*; Lat. *aura*.

ἐκινέσθαι— $\bar{\iota}$ in Hom.; $\bar{\iota}$ in Att. in the present.

472. **παρέμμεναι**—For this use of the inf. (= ὥστε παρ-), see above, l. 374.

ἄλλοτε δ' αὖτε . . . μὴ σπεύδοντι μὴ παρέμμεναι (Doederlein)—Such would be the logical completion of the sentence; but a sudden transition is made, and l. 473 is substituted. There cannot, however, be any doubt about the meaning.

473. **ἄνοιτο**—*ἄνω*, only found in pres. and impf. Simple form of which *ἀνώω*, *ἀνώτω* are derivatives.

475. **τιμήντα** for **τιμμέντα**—Cf. *τιμῆς*, ix. 605, and G. § 67, note 2.

476. **γέντο**—Cf. viii. 43; xiii. 241. The meaning is obvious, 'he seized,' connected by Curtius with a root *γεμ*—*ἀπόγεμε* = *ἀφείλκε*, and *ὑγ-γεμ-ος* = *συλ-λαβ-ή*, Cyprian words quoted by Hesychius. Some connect it with *Feλ*, and compare *γέντερ*, *ἡ κοιλία*, Hesychius (Lat. *venter*). Possibly Γ was written by mistake for F. (Fick, however, explains it as equivalent to **γενθ-το*, and connects it with a root *gadh*, *gāndh* = *ghad*, *ghand*: cf. *χανδάνω*; Lat. *prehendo*; Eng. 'get.' P. L.)

477. **ἐτέρηφι**—Strictly instrumental; see on *ἰφι*, l. 14.

478-617. Description of the arms.

478-608. The shield. See Introduction.

478-482. Its general construction.

479. **πάντοσε**—'In every direction.'

ἀντυγα—'The rim'; binding together the five thicknesses of leather of which the shield was composed.

480. **μαρμαρήν** by *μαρμαίρω*, *Μαῖρα*—(the dogstar), etc. = 'shining.'

τελαμῶνα—The shield-strap (by which it was slung) was often cunningly wrought; cf. the description of that of Heracles, Od. xi. 610 sq.

481. **αὐτοῦ**—'Of the shield itself'; i.e., the body of the shield, as contrasted with the decorations on its surface. P. L.

483-489. The innermost circle: earth, sea, heaven.

483. ἐν μὲν γαίαν κ.τ.λ.—i.e., in the central and smallest circle.

485. τέρεα—'The stars.' Probably σ initial is lost: cf. ταῦρος by 'steer,' τέγος by στέγος; and probably τέρας.

τά τε—Cognate acc.; cf. G. § 159, and remark.

486. πληιάδας—Probably connected with πλείω; i.e., the constellation which, by its rising, marks the beginning of the season for navigation. The less probable explanation makes the Pleiads doves (Πελειάδες) flying from the hunter Orion.

Υάδας—Probably the 'Rainers'; i.e., the constellation which, by its rising, marks the rainy season. The older explanation makes the Hyads the 'Litter of pigs.'

488. αὐτοῦ—'Here on the spot,' Od. ii. 250; i.e., round and round the pole.

δοκεύει—Cf. Manilius. '*Arctos et Orion adversis frontibus ibant.*' The Bear appears to retreat, going upwards when Orion rises.

489. οἷη κ.τ.λ.—Commentators have been at the pains to show that this statement is not literally true; but it seems scarcely necessary to dilate upon the point. Aristotle, Poetics xxvi., well says that Homer speaks as a poet when he mentions the best known constellations only, instead of going through a list. Besides, it is by no means clear that the lesser constellations, e.g., the Little Bear, had then been named.

ἄμμορος (μέρος)—In its literal sense, 'without a share in'; cf. Lat. *expers*.

490-508. The city at peace. Wedding festivities. A law suit.

490. μερόπων—Cf. on l. 288.

491. ἔσαν—Cf. G. § 127, note 2. γάμοι, a marriage feast; for the plural cf. Lat. *nuptiae*; French, *noces*

ἐλαπίνας—Properly a 'drinking bout'; see Lexicon.

492. ὑπο—Here denotes attendant circumstances, 'amid.'

The pl. νύμφας shows that there were at least two marriages.

493. ἡγίνεον—By synizesis of εο is scanned as a trisyllable; cf. G. § 10 (ἀγνέω).

494. ἄβλεπον—Here intransitive; not so xxiii. 840.

495. ἔχον—'Kept up.' αἱ 84, demonstr. 'there, the women.' P. L.

496. προθύρουσιν—The πρόθυρον was the porch projecting in front of the doorway, supported by pillars. In a large house with a court there was a second πρόθυρον at the entrance of the court.

497 sqq. A dispute about blood-money ('were-gild'). A man has been killed, and the assassin protests or asserts that he has paid the money, and atoned for the blood shed: the kinsman of the dead man declares that he has received nothing. They both want to obtain a final decision before an arbiter (or at the mouth of a witness).

497. ποιηῆς—In this sense cf. ix. 633.

499. εὔχετο—'Asserted'; cf. Od. i. 180, etc.

500. πιφαύσκων—'Making it clear'; root φαF (φάος, ὑπόφανσις).

μηδέν—For this untranslatable negative, cf. G. § 263, § 283, 6.

501. ἴστορι—'One who knows'; i.e., (1) an arbitrator, cf. xiii. 486; (2) a witness. The former suits ἐπὶ better, and would seem the better rendering, were it not that the matter is apparently to be decided by the γέροντες.

πείραρ—A conclusion or decision. Common in the pl.

502. ἐπήπυνον—The people applauded according as they favoured either party.

ἀμφίς = *utrimque*.

503. ἐπήπυνον—Prevented them; i.e., from making too much noise.

504. εἶατο—Curtius says that in ἤμαι, root ἦσ, the aspirate was not original. In εἶαται, εἶατο, it marks the lost σ; but not in ἦσται (false analogy), and he denies the connection with root ἐδ, εἶσα, etc. For the α in εἶατο, cf. G. § 119, 3.

ἑρῶ—Cf. the σερμῶι θᾶκοι of Aesch. Ag. 519.

ξεστοῖσι—'Polished'; cf. iii. 406. λευκοί, ἀποστίλβοντες ἀλείφατος.

505. σκήπτρα—There was really only one staff, which was handed from one speaker to another; cf. Od. ii. 38, where the

σκήπτρον is placed in the hand of Telemachus by the herald; and Il. xxiii. 568, where the herald gives the σκήπτρον to Menelaus before he speaks.

ἡεροφώνων—'Loud-voiced'; probably from δέλω (P. L.), i.e., lifting up the voice.

506. τοῖσιν ἤισον—(1) 'Rose up before the people' (τοῖσιν); (2) 'rose with them,' i.e., with the σκήπτρα; (3) 'waved with them,' τοῖσιν=dat. instrum. The last is perhaps safest.

ἀμειβηδὲς—'One after another' [the only adv. in -dis occurring in Homer].

507-508. Two talents of gold lay 'in court,' to be given to that man among the judges who should pronounce the most correct decision.

The two talents are by some considered to be the sum of money in dispute; and δίκην εἰπεῖν would, in that case, mean 'plead his cause.' But the word *λύματα* is rather against this; and the close connection of ὅς with μετὰ τοῖσι, the use of ὅς, not ὀππότερος, and the smallness of the sum (which in xxiii. 269 is a fourth prize, after a woman, a mare, and a caldron, and would therefore by no means represent the price of a *man's* life) all point in the same direction.

508. τάλαντον—A weight: probably about a pound: not as yet a sum, cf. ix. 122.

509-540. A besieged city. The besiegers, of whom there are apparently two bodies, are disputing whether they shall sack the city, or propose terms of capitulation. The townsmen meanwhile, without any idea of surrender, are meditating a counter-attack on the cattle which the besiegers have collected in their forays; and, leaving the old men and children to defend the fortress, sally forth, post scouts, and lie in ambush near the watering-place to which the herds are coming. The besiegers, hearing the noise of the attack, hurry to the protection of their spoil.

Some have denied the existence of two besieging armies; but we must remember that it was by no means an uncommon thing for two clans to unite their not very large forces for an attack on a third. What more likely, under the circumstances, than that the allies should quarrel? Besides, the Greek scarcely seems to admit of the other interpretation

which would make one army that of the besieged. The imperfects *ἤνδανε*, *πείθοντο* point to contemporaneous action, and *σφισιν* should refer to both armies.

510. *δύχα δὲ σφισιν κ.τ.λ.*—Lit. 'counsel pleased them in two ways.' (P. L.) i.e., one army wanted to sack the town, the other to offer terms.

511. *ἀνδιχα κ.τ.λ.*—To divide all the property into two equal shares; one to go to the besiegers, on condition of their raising the siege, the other to be retained by the citizens. Cf. xxii. 115, where Hector wants to make this very proposal to the Greeks.

διαπραθείεν—Cf. G. § 119, 14 (b). It is probable that at the time when the Homeric poems were transliterated from the old to the new alphabet [i.e., when Ε became ε, η, ει, and Ο became ο, ω, ου], the forms *δακίεν*, *ἐλίεν*, etc., were written *δακίειν*, *ἐλίειν*, on the analogy of verbs in εω. *δακίειν*, *ἐλίειν*, etc., are the contracted forms of *δακίεν*, *ἐλίεν*.

513. *οἱ δέ*—i.e., the citizens.

λόχῳ—Dat. of purpose.

ἐπεθωρήσσοντο—'Were *secretly* arming.'

515. *ῥυατο*—Cf. xv. 141. *ῥῦσθαι*, syncopated form; for the α cf. G. § 119, 3.

ἐφ' ὧσιν—Masc., in spite of *ἄλοχοι* and *τέκνα*; cf. G. § 138, note 4.

516. *οἱ δέ*—i.e., the fighting men.

ἦρχε—Sing., in spite of *καί*; cf. above, l. 398, on *ὑπεδέξατο*.

518. *ὥστε θεὸς περ*—'As gods should be.' (P. L.)

519. *ἀμφίς*—'All round' = *undique*, not *utrimque* here.

ἐπὶ—By their side, at their feet.

ὀλίγοις = *ὀλιγίοις*; cf. *μείζων* = *μεγίων*.

520. *εἶκε*—Here only in this sense = 'seemed good'; cf. on l. 418. Probably an impf.

522. *ἐλυμένοι*—*ἐλύω* = *ῥαλλῶ*; Lat. *volvo* (to roll round, wrap up).

523. τοῖσι—[Cf. G. § 184, 3] 'Two scouts took post for them'; i.e., they posted two scouts.

λάων—'From among the host.'

524. δέγμενοι—2nd aor., 'waiting': with this constr., cf. ix. 191.

Βουκας—Always of cows, never of bulls.

525. οἱ δέ—i.e., αἱ βοῦς καὶ τὰ μῆλα; the masc. covering both, cf. l. 515.

526. τερπόμενοι—'Amusing themselves with pipes,' quite unconscious of the ambush.

527. προιδόντες; προ—because they had notice of their coming.

528. τάννοντ' ἀμφί—'Cut off'; cf. Od. xi. 402, βοῦς περιταμνομένων.

πῶσα—πῶν, root πο, Skt. *pá*, 'to protect,' hence ποίμην. No connection with *pecus*, for κ does not drop out between vowels (Curtius).

529. ἀργενῶν—For this form of adj. cf. ἱρβεννός.

530. οἱ δέ—i.e., the besieging armies.

531. εἰράων κ.τ.λ.—The dispute among the besiegers had been protracted up to this point: they were still before the εἰραι. This word is used by Hesiod (Theog. 804), εἰρέας ἀθανάτων. It seems to mean 'speaking-place,' 'tribune.'

ἐφ' ἵππων—i.e., on their chariots; which makes the epithet ἀερσιπόδων awkward to translate. Cf. iii. 113, 265; iv. 142, etc.

533. μάχην—Governed both by στησάμενοι and by ἑμάχοτο.

534. ἐγχείησιν—ἐγχείη is just the same as ἔγχος in meaning.

535. κυδοιμός—'Tumult' personified.

536. 'Holding one captive newly wounded, one unwounded; a third she dragged by the feet dead amid the uproar of the fight.'

νεώτατον by οὐτάξω—Cf. ἀδάματος, θαυματός, by ἀδαστός, θαυμαστός (Paley).

537. ποδοῖν—Cf. G. § 171, 1, and note.

τεθηῶτα—For the form cf. G. § 110, IV. (d), note 3.

538. δαφοινέον by δαφοινός—Cf. κενεός by κενός, etc.; for the intensive prefix *δα*, see on l. 219. The red colour (if we are to be particular in details) must have been enamelled on to the metal by some process such as is suggested also by l. 548.

539. ὀμίλειν—Cf. ὀμίλειον, l. 535; cf. G. § 120, 2 (a).

ζωοί—Paley suggests that by some supernatural artifice motion was communicated to the figures; but a comparison (e.g.) with the description of Perseus in Hesiod, Sc. Herc., who is said to be hovering over the shield, not quite touching it, yet not far from it (ll. 216 sqq.), only leads to the conclusion that, as in many points, so here, the poet is merely describing the impression produced on the mind by the exceeding cunning of the artist, and does not mean to be literal.

541-573. The seasons.

541-549. Ploughing.

541. νεῖον . . . τρίπολον—There were three ploughings at different seasons of the year. This is the third. νεῖος, 'fallow' = Lat. *novalis*, here means land that has been thrice ploughed after having lain fallow. Cf. Merry on Od. v. 127, who says that it is connected with νεῖαν, and means freshened up by the third ploughing. Fallow properly means land that has lain idle for a year.

μαλακήν—Because previous ploughings had rendered it easy to work. Hesiod, Opp. 460, recommends repeated ploughings.

543. δινεύοντες κ.τ.λ.—'Drove their teams to and fro, wheeling them round' (as they completed each furrow). The position of δινεύοντες makes it appear transitive (though elsewhere intrans.). In this case ζεύγεια exactly corresponds to μάχην, l. 533.

544. στρέψαντες—sc. τὸ ἄροτρον, or τὰ ζεύγεια.

τῆλον—Cf. xiii. 707. Separated by Curtius from τέλος, and connected with a root *kars*; Skt. *karsh*; Zend *karesh*, to draw, plough. The meaning is 'boundary furrow.' The word only occurs afterwards in imitators.

546. ὀδύσκειν—Iterative form, cf. G. § 126, 5.

ἐπιών—'Going from one to another.'

τοὶ 84—'Others (who had reached the farther end) were turning back up the furrows.'

ὄγμους (ὄγω)—Here 'the furrow': on l. 552, 'the swathe' made by the reapers. The primary idea is 'a straight line.'

548. μελαίνετο—See on l. 538.

ἀρ-ηρο-μένη—Cf. on ἀκ-ηχε-μέναι (l. 29), ἐλ-ηλί-δατο, ἐδ-ήδο-ται.

549. περὶ θαῦμα—Lit. 'beyond a marvel.' Eng. 'to a marvel.'

550-560. Harvest.

550. τέμενος—Prob. Lat. *tem-plum* ['caeli templa' Ennius], a piece of land cut off, either as a royal possession (so here and Od. xi. 185), or as sacred to a god (Od. viii. 363).

ἱριβοί—'Hired labourers'; as distinguished from δμῶες. The word is connected by Curtius with root αρ, ἀρ-νυμαι, κῦδος ἀρίσθαι, and prob. ἱρανος (a collection of money).

551. ἤμων (ἀμάω)—'Were reaping.'

552. μετ' ὄγμον—'In the line of the swathe.'

ἐπήτριμα—Cf. on l. 211.

ἱραῖε—ἱρα (old word for 'earth') may possibly be connected with ἀρώω, etc.

553. ἀμαλλοετήρες—'Sheaf-binders.' ἀμαλλα, 'a sheaf,' is connected by Curtius with ἀμάω, to reap; the fundamental meaning being not to cut, but to gather. Lat. *me-to, messis*.

ἀλλεξανοίσι—'Straw-bands.' Connected either with *FeλF* (*volvo, ἰλύω*), 'to twist'; or with *Feλ* (*σιλίω*, etc.), 'to pack tight.'

δέοντο—There seems no force in the middle voice.

554. ἐφίστασαν—'Stood by' at their work.

557. θραγμύοντες κ.τ.λ.—i.e., gathering handfuls of corn as the reapers dropped them, and bringing several of these

together to be made into sheaves, so that the sheaf-binders did not have to move about.

556. *σιωπῇ*—i.e., all was going on so well that no orders were needed

557. *ἐν ὄγμῳ*—‘On the swathe’; i.e., at the head of the line on which the reapers were engaged.

558. *πίνοντο*—Connected with *πενής, πόνος*: (1) to work; (2) to be in want. The connection is clear.

559. *ἀμφειπον*—As in xi. 776: ‘were busying themselves about it.’ Cf. on l. 348.

560. *δῶπον*—Contrasted by P. L. with the luxurious *δαῖτα* (l. 558) of the master. It is in apposition to *ἀλφιτα*.

πάλυνον—‘Were sprinkling meal’ (into water, to make porridge), cf. xi. 640. Otherwise, but less probably, taken of putting flour on the roast meat, or of kneading cakes.

561-572. Vintage.

561. *ἀλφῆν*—Here ‘vineyard’; elsewhere also ‘threshing-floor,’ its first meaning.

562. *ἀνά*—‘Throughout it.’

563. *εἰστήκει*—‘Was supported.’ The subject is *ἀλφῆ*, the vineyard; i.e., the vines.

564. *κυανέην*—‘Dark’; i.e., of dark metal (steel?).

κάπερον—‘A ditch.’ Connected by Curtius with root *σκαπ*, *σκάπτω*, etc.: for the loss of *σ* initial before *κ*, cf. *κεδασθέντες*, ii. 398, by *σκέδασεν*, xvii. 649. The form *σκάπετος* is given by Hesychius.

565. *ἀταρπιτός* by *ἀτραπιτός*—Od. xiii. 195; cf. *ἀταρπός*, xvii. 743, by *ἀτραπός*.

566. *νίσσοντο*—Curtius gives root *νισ-* (*νίσμαι*), *νίσσομαι* = *νισ-ισ-μαι*. The *ι* is accounted for by the *ε* preceding double consonant; cf. *ἴσθι*, root *ἴσ*. *νόστος* is from the same root.

τρυγόμεν—(Cf. for the form on l. 144). P. L. notice that the frequentative optative here shows that this is not a part of the picture on the shield. Paley compares with this passage, Hesiod. Sc. Herc. 292 sqq.

567. *παρθενικαί*—Used as a subst.; also Od. xi. 39.

ἡῖθεοι—Properly ‘bachelors’; root *vidh*; Lat. *viduus*, etc. The prothetic *ε* (*ι-ῖθεως*) is lengthened to *η* *metri gratia*. Cf. *ἥρεμα* by *ἥρημος*.

ἀταλά φρονέοντες—‘In childish glee,’ P.L. Cf. *ἀτάλλω*, xiii. 27.

568. *ταλάροισι*—‘Baskets for carrying’: root *ταλ*, *τάλαντον*, *τελαμών*, etc.

570. *λίνον*—Probably the name of a song, either joyful (of which there is no other instance besides this), or a dirge for departing summer. The *ποσὶ σκαίροντες*, etc., of l. 572, seem to point to the former interpretation. For the latter, which finds most favour, cf. Aesch. Ag., *αἰλινον αἰλινον εἰπέ, τὸ δ’ εὖ νικάτω*.

ὑπό-δειδεν—Lat. *succinere*, ‘sang to the accompaniment of the lute.’

571. *λεπταλέη*—‘Thin’; i.e., treble. (P.L.)

ρήσσοντες—Connected either with *ρήγνυμι* or *ἀράσσω*. The former is the easier etymology, the latter the better sense; cf. *ἐπιρρήσεσκον*, xxiv. 454, which either derivation will suit. Render ‘stamping.’

ἄμαρτιῇ—‘In time,’ cf. Od. xxii. 81; v. 656. Cf. *ὀμαρτῇ*, etc.

573-586. *Herda*.

573. *ὀρθοκραϊράων*—Cf. on l. 3, where it is used as an epithet of ships.

575. *κόπρου*—The cattle-stall, byre. Cf. the expression *δ τύρος*, ‘the cheesemarket,’ Lys. 167, 8. *τὰ λύχνα, αἱ χύτραι*, etc., in Aristophanes.

ἐπεσσεύοντο—Eagerly, as glad to leave the filthy byre.

576. *ῥοδανόν*—‘Waving,’ properly ‘slender,’ and most likely connected with *ρίζα*, *ῥόδον*, *ῥαδινός*, by the notion ‘pliant,’ as of a twig or shoot (Curtius).

διά—As often = ‘through,’ though c. acc. An usage almost entirely confined to the genitive in later Greek.

577. σπιχῶντο—Cf. on l. 144.

578. πῶδας ἀργοί—Cf. ἀργίποδες, xxiv. 211, 'swift.' The connection with whiteness is through the idea of gleaming, cf. μαρμαρυγαί ποδῶν (Curtius).

579. Note the sudden contrast to the peaceful scene.

580. ἐρυγηλόν—Stem ἐρυγ, ἐρεύγω, ἐρυγή. The difficulty is the μ, which requires the supposition of a non-existent subst. ἐρυγμός, -ηλο- being the adjectival suffix (so P. L. after Düntzer). For the suffix, cf. ὕψηλος, αἰδηλος, ἔκηλος.

581. μετεκίθον—For the forms in -θον, see G. § 119, 11.

αἰῆσιν—'Men in the prime of life'; ii. 660; iii. 26, etc. The derivation is very uncertain, though Curtius suggests a connection with ἥβη [ἥβη = *jāu-jā*: *jāu*=ζηο].

583. λαφύσσετον—Either historic present (Schol.), or for -την; cf. x. 364, xiii. 346; the only other instances. (P. L.)

584. αὐτῶς ἐνδίσαν (imp. of ἐν-δίημι) 'were only setting on the dogs.' Perhaps 'gave chase in vain' (Paley) or 'only sought to terrify' (reading ἐδίεσαν, A.). κύνας in the first instance is governed both by ἐνδίσαν and by δτρώνοντες; cf. on l. 533.

585. ἀπετραπῶντο—Here only with inf.

587-589. Flocks.

588. βήσση—Connected probably with ἀβυσσος and βαθύς, etc.; 'a glen.'

μέγαν—Notice the distance by which the epithet is separated from its noun. (P. L.)

589. 'Homesteads and covered sheds and sheep-pens.'

184 by ἡδέ, so iii. 194. etc.

590-606. The dance.

590. χορόν—A dancing place. So Od. xii. 318. The two works of Daedalus in Crete were the dancing-hall of Ariadne, and the labyrinth, which is not mentioned by Homer. Pausanias, writing in the 2nd century A.D., mentions a bas-relief like the work here described, and it has been supposed that this description was interpolated by some Cretan poet.

591. τῷ ἔκειλον—Virtually=τοῖον, therefore followed by οἶον. (P. L.)

593. ἀλφεοίβοιαι—Like African women of the present day 'worth so many oxen,' i.e., their bridegrooms would pay for them (a large number of) oxen; cf. Od. xviii. 276. On ἀλφ- see above on l. 288.

595. ὀθόνας—'Linen dresses.'

χιτώνας εὐνήτους—'Tunics of fine wool' (χιτών = Eng. 'cotton.')

596. ἦκα στᾶβοντας ἐλαίῳ—'Slightly glistening with oil.' In Od. vii. 107, καιροσίῳ δ' ὀθονίων ἀπολείβεται ὕγρον ἐλαιον ('the oil runs off the closely woven linen'), it seems to be implied that oil was used in weaving. Probably then the words should be taken literally; if not, they must mean glossy and bright, i.e. new, as if glistening with oil.

597. μαχαίρας—One of the alleged proofs of the Cretan origin of this passage is found in the use of this word, as daggers, worn in Crete, are not elsewhere mentioned in Homer, except as carried by those who might be called upon at any time to do sacrifice. iii. 271. etc.

600. The rapid movements of the dancers in a circle are compared to the turning of the potter's wheel before he has loaded it with clay.

ἄρμενον—'Of a convenient size for the hand.' (Paley.)

601. περήσεται—Aor. subj.; cf. on l. 53.

602. ἐπὶ στήχας—Into (two opposite) rows. First circling round and round, then loosing hands and forming into two lines facing each other, as in some country dances of the present day.

604. τερπόμενοι—Plural because of the preceding noun of multitude.

δμίλος—Construction κατὰ σύνεσιν. (P. L.)

605. δοιῶ—Prob. from stem of δωι (δῖς, δις.)

κυβιστηγῆρε—'Tumblers,' from an old word κύβη the head. — is said to have been a Cretan form of entertainment,

1]

606. ἐξάρχοντες—Sc. τοῦ δαίδαλου.

607. Ὠκεανός—Ocean, which was supposed to surround the earth (cf. on ἀψορρόου, l. 399), is placed in its natural position, as surrounding all the other pictures.

609 sqq. Notice the skill of the poet who, after bestowing his pains on the description of the shield, merely enumerates the other arms, so as not to disturb the impression.

613. ἐλυσθ—See on l. 352.

614. κάμε—Cf. iv. 187; and by distinction l. 341.

616. κατὰ—‘Down from’: its strict meaning.

MACMILLAN'S ELEMENTARY CLASSICS.

18mo., 1s. 6d. each.

"Among the best of the various series of school-books which are just now being published may be mentioned the 'Elementary Classics.' The notes are precisely the sort of notes which are required, which assist a boy without making him lazy."—*Westminster Review*.

The following are ready or in preparation :—

CÆSAR. The Gallic War. Book I. Edited, with Notes and Vocabulary, by A. S. WALPOLE, M.A. [*In the press.*]

CÆSAR. The Second and Third Campaigns of the GALLIC WAR. Edited by W. G. RUTHERFORD, M.A., Balliol College, Oxford, and Assistant-Master at St. Paul's School. [*Ready.*]

CÆSAR. Scenes from the Fifth and Sixth Books of THE GALLIC WAR. Selected and Edited by C. COSBECK, M.A., Fellow of Trinity College, Cambridge, and Assistant-Master at Harrow. [*Ready.*]

CICERO. Select Letters. Edited by Rev. G. E. JEANS, M.A., Fellow of Hertford College, Oxford, and Assistant-Master in Haileybury College. [*In the press.*]

EURIPIDES. Hecuba. Edited by Rev. JOHN BOND, M.A., and A. S. WALPOLE, M.A. [*Ready.*]

GREEK TESTAMENT. Selections. Edited by Rev. G. F. MACLEAR, M.A., D.D., Warden of St. Augustine's College, Canterbury. [*In preparation.*]

HERODOTUS. Selections from Books VII. and VIII. THE EXPEDITION OF XERXES. Edited by A. H. COOKE, B.A., Fellow of King's College, Cambridge. [*Ready.*]

HOMER'S ILIAD. Book XVIII. The Arms of ACHILLES. Edited by S. R. JAMES, M.A., Scholar of Trinity College, Cambridge, and Assistant-Master at Eton. [*Ready.*]

HORACE. The Odes. Books I. II. and III. Edited by T. B. PAGE, M.A., late Fellow of St. John's College, Cambridge, and Assistant-Master at the Charterhouse. 1s. 6d. each. [*Ready.*]

HORACE. The Fourth Book of the Odes. By the same Editor. [*In preparation.*]

HORACE. Select Epodes and Ars Poetica. Edited by Rev. H. A. DALTON, M.A., late Student of Christ Church, Oxford. [*In preparation.*]

MACMILLAN AND CO., LONDON.

MACMILLAN'S ELEMENTARY CLASSICS

(Continued).

HORACE. Selections from the Epistles and Satires.

Edited by Rev. W. J. F. V. BAKER, B.A., Fellow of St. John's College, Cambridge, and Assistant-Master at Marlborough. [Ready.]

LIVY. The Hannibalian War. Being part of the 21st and 22nd Books of Livy, adapted for the use of beginners. By G. C. MACAULAY, M.A., Assistant-Master at Rugby, formerly Fellow of Trinity College, Cambridge. [Ready.]

LIVY. The Last two Kings of Macedon. Scenes from THE LAST DECADE OF LIVY. Selected and Edited by F. H. RAWLINS, M.A., Fellow of King's College, Cambridge, and Assistant-Master at Eton. [In preparation.]

OVID. Selections. Edited by E. S. SHUCKBURGH, M.A., late Fellow of Emmanuel College, Cambridge, and Assistant-Master at Eton. [Ready.]

PLATO. Euthyphro and Menexenus. Edited by C. E. GRAVES, M.A. [Ready.]

THE GREEK ELEGIAC POETS. Selected and Edited by Rev. HERBERT KYNASTON, M.A., Principal of Cheltenham College, and formerly Fellow of St. John's College, Cambridge. [Ready.]

THUCYDIDES. Book IV., Ch. 1—41. The Capture OF SPHACTERIA. Edited by C. E. GRAVES, M.A., Classical Lecturer and late Fellow of St. John's College, Cambridge. [Ready.]

THUCYDIDES. The Rise of the Athenian Empire. BOOK I., Ch. 89—118 and 128—188. Edited by F. H. COLSON, B.A., Fellow of St. John's College, Cambridge, and Assistant-Master at Clifton College. [In preparation.]

VERGIL. The Second Georgic. Edited by Rev. J. H. SKRINE, M.A., late Fellow of Merton College, Oxford, and Assistant-Master at Uppingham. [Ready.]

VIRGIL'S ÆNEID. I. With Notes and Vocabulary. By A. S. WALPOLE, M.A. [In the press.]

VIRGIL. The Fifth Æneid. The Funeral Games. Edited by Rev. A. CALVERT, M.A., late Fellow of St. John's College, Cambridge With Vocabulary. [Ready.]

XENOPHON. Anabasis. Book I. With Notes and Vocabulary. By A. S. WALPOLE, M.A. [In the press.]

MACMILLAN & CO., LONDON.

